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ABSTRACT

A total of 1,062 full-time teachers from a national sample of 45 Catholic high schools responded to a 260-question survey about beliefs and values. The survey inquired into the teachers' personal backgrounds, religious beliefs, religious practices and experiences, values, social and political attitudes, and attitudes on religious education. The first chapter of this report of the survey findings focuses on general characteristics of teachers. Chapter two discusses religious beliefs, attitudes, and values of teachers. Chapter three covers teachers perspectives on religious education and formation. Recommendations in chapter four involve: the need to develop clear statements of religious mission; opportunities for spiritual growth of teachers; and more resources for teacher selection, evaluation, and professional development activities. The survey instrument is appended. (CB)

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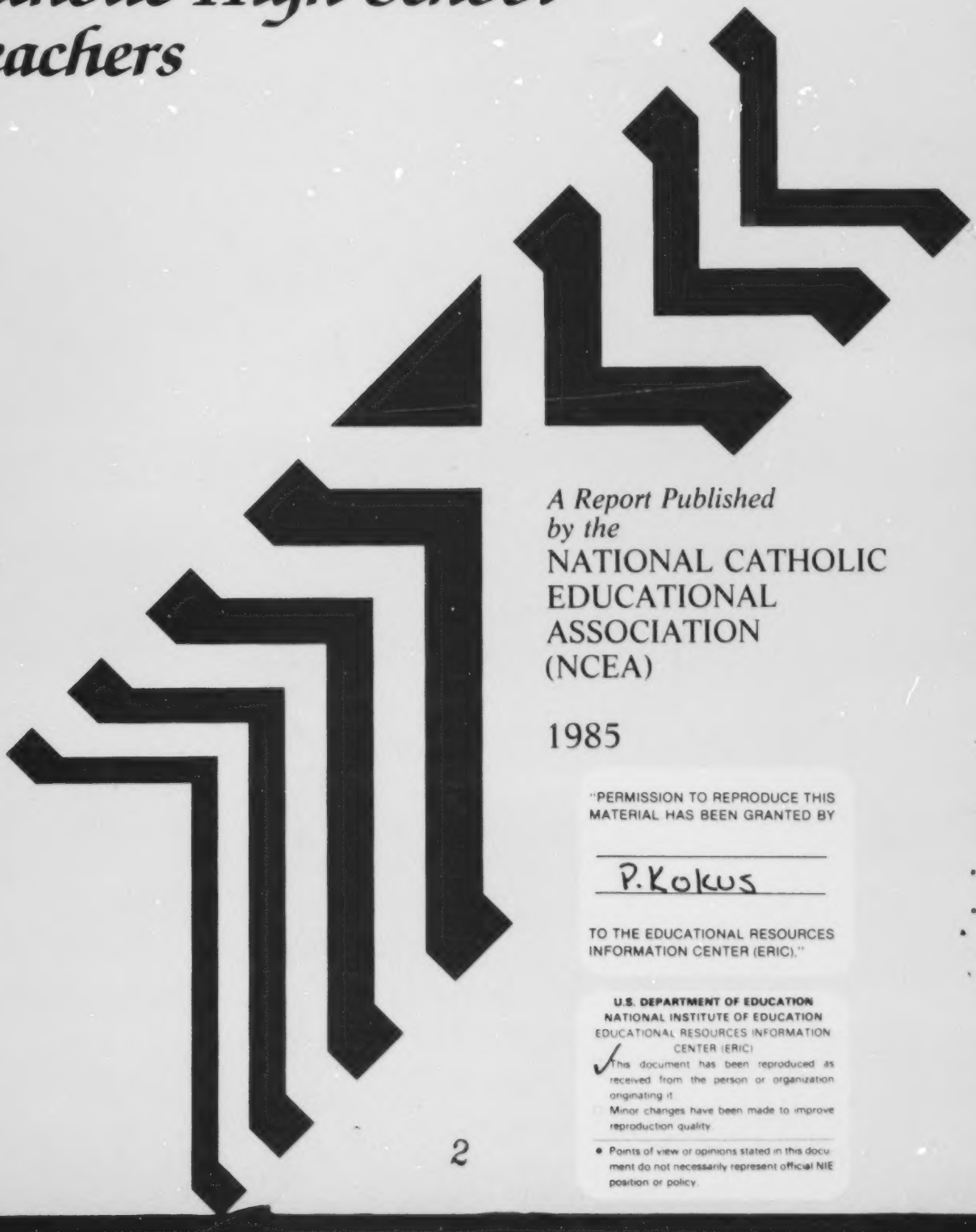
The Beliefs and Values of Catholic High School Teachers



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SP 026 213

Sharing the Faith:

The Beliefs and Values of Catholic High School Teachers

Authors:
Peter L. Benson
Michael J. Guerra

A Project of the
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Table of Contents

Acknowledgements *v*

Introduction *1*

Major Findings *7*

Chapter 1
General Characteristics of Teachers *11*

Chapter 2
Religious Beliefs, Attitudes, and Values *19*

Chapter 3
Perspectives on Religious Formation *45*

Chapter 4
Conclusions and Recommendations *59*

Notes *67*

Appendix A
Survey Instrument *69*

Appendix B
Scales and Reliabilities *81*

Appendix C
Teachers' Suggestions for Resources *83*

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Acknowledgements

Sharing the Faith: The Beliefs and Values of Catholic High School Teachers describes a project that began in 1982, and will continue for at least one more year. The authors of this report are indebted to a great many people whose contributions at various stages have been invaluable to the project.

During his tenure as executive director of the secondary school department, NCEA's current vice president for development, Fr. Robert Yeager, developed the initial design for the project and drafted the first of a series of proposals for foundation support.

Responding to Fr. Yeager's initiative, a grant from the St. Marys Foundation provided support for development and field tests of the survey instrument.

The Raskob Foundation funded the study itself, and the Lewis Foundation is providing partial support for the dissemination and implementation of the project's findings and recommendations.

We invited a number of our colleagues to review and critique earlier versions of the instrument and preliminary drafts of the report. We are especially grateful for the advice we received from Fr. Francis Kelly, the executive director of NCEA's religious education department; his predecessor in that office, Fr. Alfred McBride, the current president of the University of Albuquerque; and Fr. Kelly's current associate, Wayne Smith, executive secretary of the National Association of Parish Directors of Religious Education. Dr. Bruno Manno, NCEA's director of research and in-service programs, also provided substantial counsel.

Our work was regularly reviewed by an advisory panel of theoreticians and practitioners who continue to assist in shaping strategies for the practical utilization of the research. We are indebted to Dr. Bernard Bouillette, headmaster of Loyola Academy, Wilmette, IL; Ronald Cook, secretary for education of the Diocese of Grand Rapids, MI; Sr. Judith Coreil, MSC, NCEA's associate director for curriculum development, Washington, DC; Bro. John McGovern, CSC, research assistant, Nonpublic School Program, Fordham University, New York, NY; and Bro. Anthony Pistone, SM, principal of Nolan High School, Fort Worth, TX.

Carolyn Eklin, research associate at Search Institute, served as project manager, coordinating the collection of data, supervising the development of the survey instrument, and working closely with the authors in preparing this report. Philip Wood, director of data processing, served as data analyst, with assistance from Richard Gordon, Scott Johnson, and Bonnie Tracy. Janice Mills took major responsibility for producing three drafts of this report, as well as all other documents created during this project. Joseph Erickson produced prototypes for each of the exhibits.

At the National Catholic Educational Association, Judith Wojick provided major editorial assistance and guided the manuscript through the various stages of production.

Like the schools it hopes to serve, the final product is the work of many hands. While the authors accept full and final responsibility for organization, analysis, and interpretation, we understand full well that the principal authors of this report are Catholic high school teachers. They are the heart of the matter, not only for this research, but for the

schools and students they serve. We do not claim our survey tells all there is to know about Catholic high school teachers, but it does offer the first systematic exploration of their beliefs and values. In reviewing their responses to our questions, we remain convinced that Catholic high schools have been blessed with an extraordinarily large number of faith-filled and committed teachers. To be sure, we have found diversity in their expressions of faith and commitment, but we continue to believe, with St. Paul, that "There are different kinds of spiritual gifts, but the same Spirit gives them. There are different ways of serving, but the same Lord is served. There are different abilities to perform service, but the same God gives ability to everyone for their service. The Spirit's presence is shown in some way in each one, for the good of all."

Michael J. Guerra
Project Director

Peter L. Benson
Principal Investigator

Washington, DC
Easter 1985

Introduction

Background

There would be no particular need for Catholic schools if the task of education were simply to train and nurture the mind. The fact, confirmed by recent research, that Catholic schools promote academic outcomes as well as or better than their public counterparts is not sufficient to justify their existence.[1] If Catholic schools are nothing more than cost-efficient promoters of academic achievement, then the Catholic community would be well-advised to reassign the schools' financial and human resources to other areas of need.

It is commitment to heart and spirit, as well as mind, that gives Catholic schools a unique and vital mission. The effective Catholic school is one that nurtures a life-orienting faith; it fulfills an academic purpose and simultaneously promotes disposition to service, sparks a passion for justice, and creates a commitment to community. These essential aspects of its mission are often called value or religious formation.

At one time, responsibilities for the religious formation of students were centered primarily if not solely in the religious education department of the school, where teaching Catholic doctrine and content was paramount. Catholic schools today take a broader view of religious formation, a vision that includes not only the students' growth in faith but also growth in caring and service.

Schools use a number of programmatic means to promote religious formation. It is nearly universal to provide small group and school liturgies on appropriate occasions throughout the year; to include religion as a major part of the core curriculum; to offer co-curricular religious activities and service programs; to provide opportunities for retreats, days of recollection and prayer; and to provide chaplaincy or campus ministry resources. These programming factors undoubtedly are influential in shaping the religious commitments of students. But another very important factor is involved: teachers. The human factor, so instrumental in the creation of a nurturing school environment, is an essential ingredient in the complex process of student development. Students learn a great deal from teachers, and not all of what they learn is academic content. Teachers are role models, mentors, and communicators of values—whether they intend to be or not. Their convictions—strong or weak, orthodox or unorthodox, shared or hidden—become known to students and are influential in students' efforts to sort out and build their own positions on matters of faith and values.

Teachers are role models, mentors, and communicators of values—whether they intend to be or not. Their convictions—strong or weak, orthodox or unorthodox, shared or hidden—become known to students and are influential in students' efforts to sort out and build their own positions on matters of faith and values.

The teacher, then, is one of the key forces in religious and value formation. The fundamental importance of the teacher was affirmed in a recent statement of the Catholic bishops titled *Teach Them*. "The integration of religious truth and values with the rest of life . . . is expressed above all in the lives of teachers in Catholic schools whose daily witness to the meaning of mature faith and Christian living has a profound impact upon the education and formation of their pupils."[2]

That the bishops speak of teachers generically is particularly significant. No distinction is made between religious (i.e., sisters, brothers, priests) and lay teachers. Whether they are lay persons teaching history or religious teaching science, all teachers have an important contribution to make to the religious mission of their schools. The expectation that teachers are called to witness represents something of a new and broader understanding of the role of the teacher, brought about in part by changes in consciousness

and climate introduced by Vatican II. Brother Medard Shea recently captured this historical change:

> Catholic schools are value oriented schools. These religious values were taken for granted in the Pre-Vatican II era. Not only were the vast majority of teachers members of religious orders whose religious habits and sincere dedication to Catholicity were reflected in every facet of the school operation, but the teaching of religion itself was based upon unchanging doctrine, catechism, and formal discipline.
>
> Since Vatican II almost every element mentioned has undergone both scrutiny and change. The majority of teaching staffers today are lay teachers. The religious habit has undergone radical change with many religious assuming secular garb. The teaching of religion has moved from the formalized rigid programs of the past. For all teachers in Catholic schools the teaching of religion has become a challenge and the focal point of great intensity of effort.
>
> Characteristically the religious training and dedicated life of religious provided the structure for the unique character of Catholic education. These spiritual characteristics are more than ever needed in our everchanging and complex society of today. Vatican II opened a new era in Catholic education necessitating a complete re-education of all teachers.[3]

In terms of religious formation, we are in a period of evolution. The new expectation is that all teachers participate and contribute to spiritual growth and development of students.

Given this expectation for teachers, many would agree that it is desirable for all teachers to have at least three personal qualities, in addition to appropriate professional preparation and competence:

- A personal religious faith and a value orientation compatible with Catholic teaching and open to growth;
- A commitment to helping students develop Christian beliefs and values;
- A willingness to model for students, by word and deed, how these beliefs and values shape and inform spiritual, moral, and lifestyle choices.

To what extent do these values and commitments characterize today's teachers? To what extent does faith make a difference to teachers? Where do teachers stand on major teachings of the church? How committed are teachers to religious formation? How open are teachers to strengthening their role in student religious and value development?

These questions have become increasingly important with the rising numbers of Catholic lay and non-Catholic people teaching in Catholic high schools. In 1962, 30 percent of teachers were laity; 69 percent were religious.[4] A recent NCEA study of Catholic high schools funded by the Ford Foundation found that currently 77 percent of teachers (about three out of four) are laity.[5] This major change has occurred in just two decades. From this NCEA—Ford study comes information on further change: one of every six teachers is non-Catholic and only about half of all Catholic high school teachers have been trained in Catholic colleges and universities.

It is too early to assess the full impact of increasing numbers of lay teachers. Preliminary evidence reveals that, in general, Catholic high school principals believe their lay teachers effectively promote the unique climate that characterizes the Catholic high school.[6] How the religious formation of students is affected is not yet known. Therefore, it is particularly timely to take stock of teachers' perspectives, asking the kinds of questions that will lead to new understandings of the relationship between teachers' beliefs and values, and the vision and mission of the Catholic high school. In this study, teachers' perspectives are set in the context of the larger American Catholic community, a community increasingly concerned about questions of unity and diversity, fidelity and freedom. With new information on changes and trends, it becomes increasingly possible to design sound strategies and practical programs that enhance teachers' contributions to the religious formation of their students.

The Study

In early 1984, a comprehensive 260-item questionnaire was administered to a national sample of full-time high school teachers. The sample selection was developed and evaluated in the following ways:

- In December, 1983, a random sample of 80 American Catholic high schools, stratified by region and school size, was selected.[7]
- These 80 schools were invited to participate. Forty-five of them took part in the study. This represented a response rate of 56 percent.
- In each participating school, all full-time teachers were invited to complete the questionnaire. The cover of the survey instrument included these two guidelines:

  > Your responses will be strictly confidential. Nowhere on this form are you asked to write your name. There are no code numbers which can be used to identify you. No one at your school will see your survey form.
  >
  > All data based on this national survey will be reported in aggregate form.

- Completed surveys were returned by 1,062 full-time teachers. This represents 81 percent of all the full-time teachers in these 45 schools. School by school response rates ranged from a low of 40 percent to a high of 100 percent. The response rate was below 50 percent in only three schools.
- The distribution of 1,062 teachers by category is as follows:

Because 35 schools did not participate, the sample of 1,062 teachers needed to be reevaluated to determine whether it served as an adequate representation of the national population of full-time teachers in Catholic high schools. Additional data suggested that the sample of participants continued to offer a good proximation of the national Catholic high school faculty population. At the school level, the 45 participating schools closely match the percentage distribution of all 1,464 schools on the dimensions of region, school size, governance (diocesan, parochial, inter-parochial, private), and location (urban, rural, suburban). The characteristics of teachers in the sample also compare favorably to known characteristics of the national population of teachers, as documented in a recently released study titled *The Catholic High School: A National Portrait.*[8] Exhibit 0.1 lists 10 comparisons. On the whole, the two groups of teachers are quite similar, with non-Catholic teachers, women religious, and female teachers slightly overrepresented in the sample.

The survey instrument was extensively field tested in 1983; the tests involved 560 teachers drawn from a national sample of 25 high schools. These teachers not only completed the survey instrument but also gave advice about survey content, instructions, layout, and item wording. Computation of scale reliabilities and explorations of scale structure led to a number of survey revisions. The instrument was also critically reviewed by a dozen religious education experts. The properties of the major scales used in this report are described in Appendix B.

The survey instrument was divided into six sections, listed on page 4 with the number of survey questions in each section.

EXHIBIT 0.1:
Comparison of Sample Characteristics to National Population of Catholic Teachers

	% of sample of 1062 Catholic high school teachers	% of national population of Catholic high school teachers
Catholic laity	55%	63%
Non-Catholics	19	14
Priests	3	5
Women religious	18	14
Men religious	4	4
Male	42	47
Female	58	53
Under age 45	71	73
Minority (non-white)	5	5
Hold graduate degree (M.A. or higher)	51	52

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SURVEY CONTENT

	NUMBER OF QUESTIONS
1. Personal background	32
2. Religious beliefs	63
3. Religious practices and experiences	13
4. Values	31
5. Social and political attitudes	49
6. Perspectives on religious education	72
	260

Multiple-item scales developed within each of these sections are described in the body of the report. No specific reporting by geographic region is included, in order to preserve the anonymity of the participants and the confidentiality of institutional responses.

The Report

This document describes the results of the survey and offers some analyses and speculations about the significance of the findings. The format of the report is designed to make it useful for a variety of audiences and settings. The study is expected to be particularly helpful in the following ways:

- Assisting school administrators in designing in-service programs;
- Serving as a self-study guide for individual teachers;
- Providing a resource to facilitate discussion and interaction within high school faculties;
- Helping religious community directors of education and diocesan central office staff devise ways to strengthen religious formation efforts in high schools;
- Providing a resource that can be used at the college or university level in training Catholic secondary school teachers and administrators;

- Guiding policy-makers in developing national strategies for strengthening Catholic schools.

The report is divided into four chapters.

- Chapter 1 describes some of the background characteristics of teachers, including their educational histories and their motivations for teaching in a Catholic high school.
- Chapter 2 weaves together major findings about teachers' beliefs, attitudes, and values.
- Chapter 3 looks at teachers' perspectives on religious education and formation, focusing on their own personal commitment to religious formation and on what they think a Catholic high school should be doing about faith and value development.
- Chapter 4 offers suggestions on how religious and value formation can be strengthened.

Throughout the chapters, we divide teachers into three categories, defined as follows:

Religious—priests (both diocesan and religious), women religious, and men religious

Catholic lay/laity—teachers who claim a Catholic affiliation but do not fall into the religious category

Non-Catholics—teachers who do not claim a Catholic affiliation

Occasionally, data on Catholic lay and non-Catholic teachers are combined. We use the phrase "lay faculty" or "lay teachers" in these instances.

To assist the reader in making effective use of *Sharing the Faith: The Beliefs and Values of Catholic High School Teachers*, each chapter concludes with Questions for Reflection and Discussion and space for the reader to record reactions and responses. As this project continues, additional in-service materials will be developed. They will provide educators with additional useful resources to strengthen and enhance the faculty's influence on the religious and value formation of students.

Major Findings

Early in 1984, a total of 1,062 full-time teachers from a national sample of 45 Catholic high schools responded to a 260-question survey about beliefs and values. The survey inquired into the teachers' personal backgrounds, religious beliefs, religious practices and experiences, values, social and political attitudes, and perspectives on religious education.

Major findings of this survey are summarized below.

CHAPTER 1 *General Characteristics of Teachers*

Twenty-five percent of Catholic high school teachers are religious; 55 percent are Catholic laity, and 19 percent are non-Catholics.

The highest percentages of lay faculty are in the 25-34 age range; the highest percentages of religous faculty are in the 45-54 age range.

Half of all teachers have earned advanced degrees (beyond the bachelor's degree).

More than half of Catholic high school teachers have had some public school teaching experience.

Religious faculty are markedly more active in church activities, volunteer work, and peace/justice issues than lay teachers.

For Catholic lay and non-Catholic teachers, "desire to teach in this kind of educational environment" and "love of teaching" are the two most frequent motives given for teaching in a Catholic high school.

For religious faculty, motives for teaching in a Catholic high school center on explicitly religious reasons—teaching as ministry and fulfillment of God's purpose for their lives.

CHAPTER 2 *Religious Beliefs, Attitudes, and Values*

On a general index of religious commitment, teachers in Catholic high schools are more committed than either American Catholics in general or the American public in general.

The vast majority of high school teachers place high value on religion and affirm the existence of God. Seventy-five percent claim that religion is "the most important" or "one of the most important influences in my life." Only five percent claim religion is personally unimportant. Eighty-nine percent "definitely believe that God exists," with another eight percent asserting that "I am uncertain but lean toward believing in God."

Eighty-nine percent of all teachers claim church membership, 72 percent attend church weekly, 51 percent are active participants in a church beyond attendance, and 74 percent agree that "I come to know God better through the church." Sixty-five percent of non-Catholic teachers are relatively inactive in a church; 58 percent of Catholic lay teachers are "not very active" or "inactive."

The hallmark of an evangelical orientation (as this has been generally defined by social scientists) is a "born-again" experience. Twelve percent of teachers report that they have had a specific, moment-in-time, "born-again experience—a turning point in my life when I committed myself to Christ." Another 28 percent claim a born-again experience that "was a gradual experience that occurred over a period of time."

Religious (priests, brothers, sisters) have the most optimistic image of human nature and non-Catholic teachers, the least. On one of the items in the human nature scale, 50 percent of religious claim that "people are perfectible, given the right social conditions." Thirty-five percent of Catholic lay and 29 percent of non-Catholic teachers agree.

Teachers in Catholic high schools are stronger in their opposition to abortion than are American Catholics or the American public in general.

Teachers in Catholic high schools are generally more supportive of a verifiable nuclear freeze, the ERA, and civil rights for homosexuals than are Catholics in general or the American public in general.

Concerns for social justice are not top priorities for many Catholic teachers. In terms of teachers' value hierarchies, social justice and peace goals tend toward the middle of a list of 22 life goals. Religious attach slightly more importance to these goals than other teachers. Catholic lay teachers give these the lowest ranks, with non-Catholics falling between.

Teachers identify more with the Democratic party (53%) than the Republican (17%). Major differences emerge in a comparison of the three groups of teachers. Non-Catholic faculty are more likely to be Republican and less likely to be Democrats than either Catholic lay or religious faculty. An extraordinarily high percentage (70%) of religious (sisters, brothers, priests) describe themselves as Democrats.

CHAPTER 3
Perspectives on Religious Formation

Two survey items give a general indication of the degree to which teachers personally understand and accept their responsibility to promote the religious and value aims of their schools. Nine out of ten religious accept the responsibility, as compared to seven of ten Catholic laity and five of ten non-Catholics. Overall, 76 percent of all teachers report feeling an obligation "to promote the religous faith of my students."

More than four of every five teachers report that schools are successful in communicating an understanding of education as ministry. Virtually all teachers report that the school places as much emphasis on faith development as it does on academic and social development.

In their evaluations of the religious formation dimensions that schools should emphasize, teachers provide the strongest support for the affective dimensions (self-concept, compassion, tolerance). The faith dimension comes next. Generalized commitments to justice and peace follow, although global interdependence and an understanding of the structural aspects of injustice are ranked much lower. Relatively low among perceived school priorities are what many might consider the traditional components of religious formation: doctrine, moral teachings, and Scripture.

Catholic lay teachers place more emphasis than do non-Catholic teachers on those characteristics that refer to faith, Jesus, doctrine, and social teachings. But non-Catholic teachers place more emphasis on the affective and peace/justice characteristics.

In terms of how they view their role in religious formation, teachers as a whole report greater interest in communicating values about self and social responsibility than in promoting what some might consider the fundamental source of these values—namely, a religious faith rooted in a distinctively Catholic tradition.

Approximately two-thirds of teachers say that their school provides, on at least a yearly basis, in-service training for all faculty on their role in the school's overall religious mission. At the same time, there is a plea on the part of many teachers for additional clarification of their role.

CHAPTER 4
Recommendations

The findings of the study suggest a number of steps that schools, dioceses, religious communities, and others might take to strengthen the contributions of teachers to the religious mission of the Catholic high school.

Schools need to develop clear statements of their religious mission. Schools also need to reexamine and clarify their expectations for faculty involvement in religious formation. Particular attention needs to be given to the concerns of non-Catholic teachers.

Schools should provide teachers with opportunities for spiritual growth. Faculty in-service activities can build on the study's findings identifying faculty interests in specific topics and resources.

Resources currently available to assist in teacher selection, faculty in-service activities, and teacher evaluation need to be better known and more widely used. Collaborative efforts at the diocesan and national level are needed to collate and evaluate existing resources, identify unaddressed needs, and develop new programs and materials.

In order to create a supportive climate for strengthening the contributions of all teachers to the school's religious mission, progress must also be made in addressing issues such as faculty compensation, turnover, and participation in decision making.

General Characteristics of Teachers

Three-fourths of teachers in Catholic high schools are lay: 55 percent of all teachers are Catholic lay, and 19 percent are non-Catholics. The remaining one-fourth are religious—priests, sisters, and brothers. The evolution of Catholic high schools to lay-majority faculties is a continuing phenomenon. Another recent study projects that in 10 years nearly all teachers will be laypersons.

As noted in the Introduction, Catholic high school faculties have changed substantially over the last 20 years; in 1962, 69 percent of high school teachers were religious (priests, brothers, sisters).[1] Because most teachers were religious, it seems reasonable to assume that most were Catholic, had been educated in Catholic elementary and secondary schools, had attended Catholic colleges, and had accepted their teaching role as an integral part of their religious vocation. Due to the dramatic shift that has occurred since 1962, religious faculty are now in the minority. As might be expected, shifts have also occurred in background characteristics of teachers. The purpose of this chapter is to describe these characteristics as they exist today.

Based on the findings of this study, a description of Catholic high school teachers today includes the following characteristics:

- Fifty-eight percent of Catholic high school teachers are female; 42 percent are male.
- Ninety-five percent are white, and 81 percent are Catholic.
- Three-fourths are lay faculty; one-fourth are religious faculty.
- Fifty-four percent of teachers attended a Catholic elementary school; 59 percent attended a Catholic high school; 54 percent received their undergraduate degree from a Catholic-affiliated institution.
- Half (51%) of teachers have earned an advanced degree—M.A., M.S., or higher.
- Fifty-nine percent of teachers report some public school teaching experience.
- Three-fourths of teachers are active to some degree in their school's extra-curricular programs.

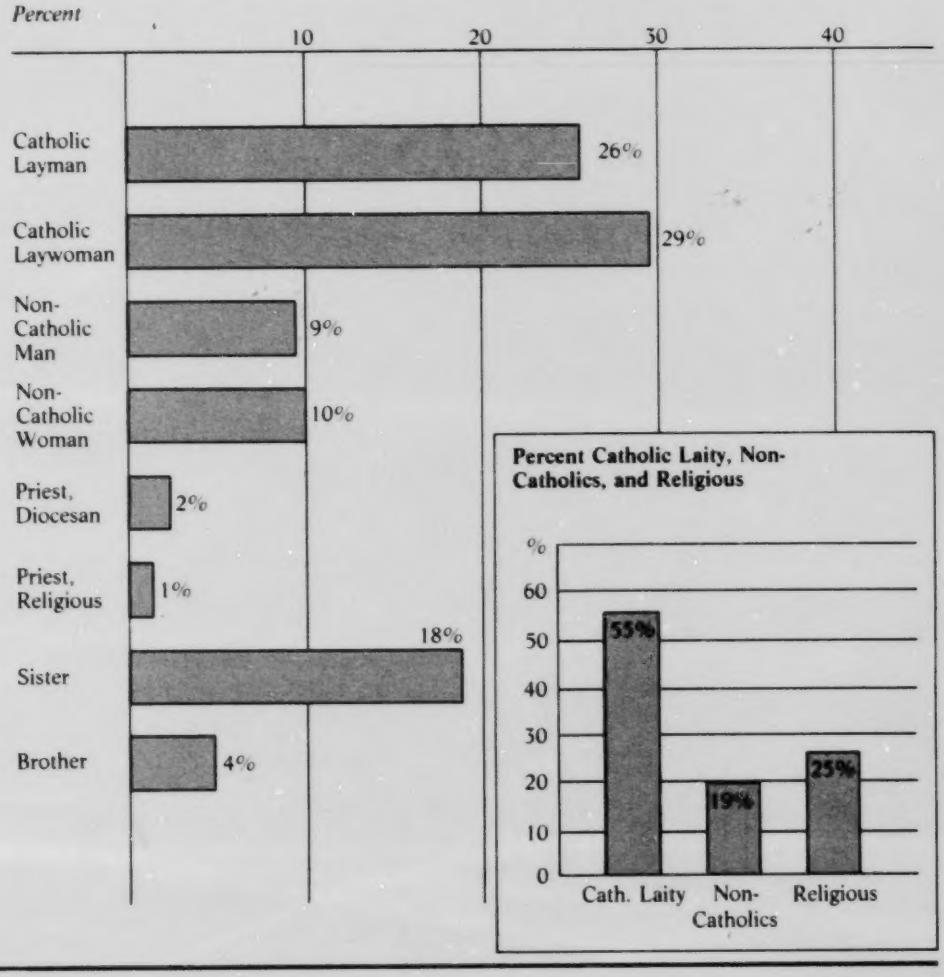
A closer look at some of these characteristics provides further evidence of the diversity in the typical Catholic high school faculty—a diversity probably far more common today than in earlier decades.

Category and Gender

Exhibit 1.1 shows the percentages of teachers that fall into eight different divisions; the insert collapses them into the three categories of Catholic lay faculty, non-Catholic faculty, and religious faculty. Three-fourths of teachers in Catholic high schools are lay: 55 percent of all teachers are Catholic lay, and 19 percent are non-Catholics. The remaining one-fourth are religious—priests, sisters, and brothers. The evolution of Catholic high schools to lay-majority faculties is a continuing phenomenon. Another recent study projects that in 10 years nearly all teachers will be laypersons.[2]

In both lay faculty categories (Catholic, non-Catholic), percentages of female and male teachers are fairly balanced: 53 percent female, 47 percent male. In the religious category,

EXHIBIT 1.1:
Percentages of Lay and Religious Faculty



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however, sisters outnumber priests and brothers almost 3 to 1: 18 percent of all teachers are sisters, as compared to 7 percent who are priests (diocesan and religious) or brothers. The fact that sisters make up only 18 percent of the teaching force in Catholic high schools today is particularly noteworthy. Just twenty years ago, sisters filled one-half of all the teaching positions in Catholic high schools, and the number of schools was significantly larger.

Lay Marital Status

As Table 1 indicates, over half of lay teachers are married. About one-third of Catholic lay teachers are single and have never been married, whereas about one-fourth of non-Catholic teachers are single and never married.

Table 1: Marital status of lay teachers

	CATHOLIC LAITY	NON-CATHOLICS
Single, never married	34%	23%
Divorced, single or remarried	6	12
Widowed, single or remarried	1	1
Married	58	64

Minority Status

Five percent of all Catholic high school teachers are members of a racial or ethnic minority, with the percentage (10%) particularly high among non-Catholic teachers. Table 2 describes the distribution of teachers by racial groups.

Table 2: Percentages of teachers in 5 racial groups

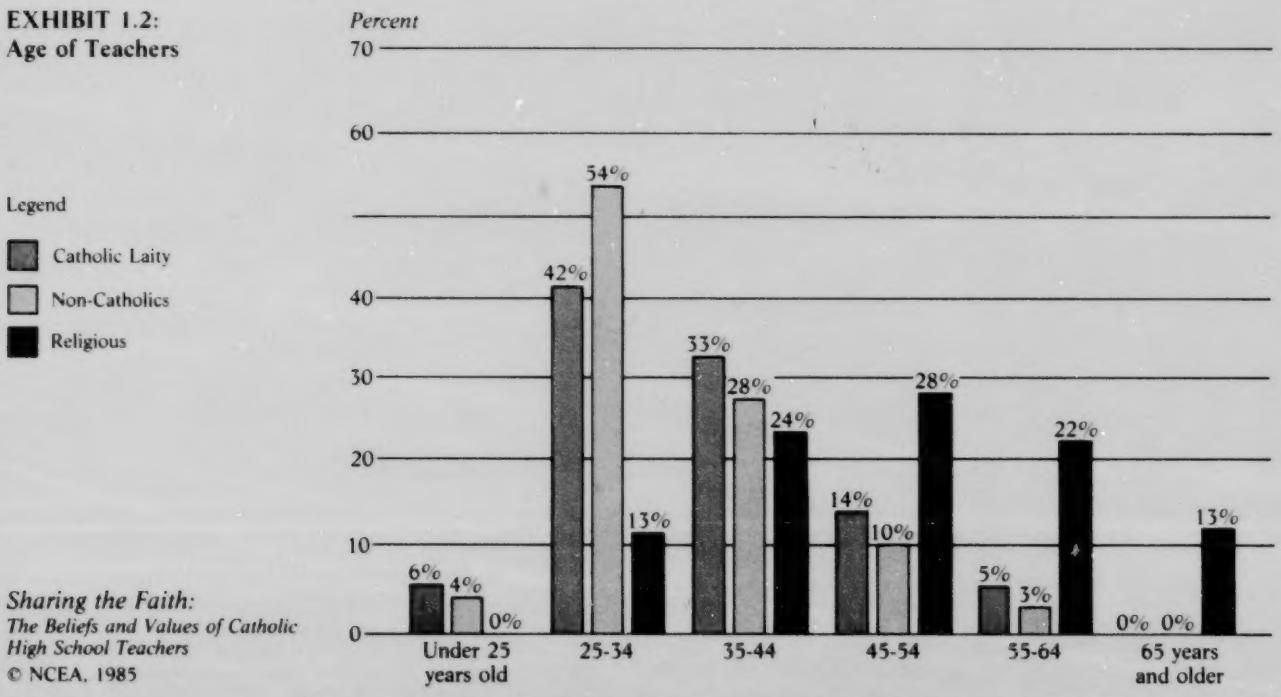
	ALL TEACHERS	CATHOLIC LAITY	NON-CATHOLICS	RELIGIOUS
Black	2.5%	1.2%	9.3%	0%
Asian	.6	.5	.5	.7
American Indian	.2	.2	.5	0
Hispanic	1.8	3.1	0	.4
White	95.0	95.0	89.7	98.9

A recent study, *The Catholic High School: A National Portrait*, found that the percentage of minority teachers in Catholic high schools is much lower than the percentage of minority students: 5 percent of teachers compared to 18 percent of students.[3]

Age

Exhibit 1.2 shows the age distribution of teachers in Catholic high schools, broken out by lay and religious categories. Forty-eight percent of Catholic lay faculty and 58 percent of non-Catholic faculty are 34 years of age or younger, whereas only 13 percent of religious faculty are in that lower age range. Conversely, about one-third of the religious faculty are 55 years of age and older, whereas only 3 to 5 percent of the lay faculty are in that upper age range. Two-thirds of all teachers are in the 24-44 age range, making Catholic high school teachers generally younger than their public school counterparts.[4]

EXHIBIT 1.2:
Age of Teachers



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Educational Training

There is a significant measure of diversity in the educational training of Catholic high school teachers. Table 3 describes the three teacher categories in terms of their educational experiences.

Table 3: Educational training, percentages by category

	ALL TEACHERS	CATHOLIC LAITY	NON-CATHOLICS	RELIGIOUS
Eight years of Catholic elementary school	54%	62%	9%	73%
Four years of Catholic high school	59	66	11	82
Graduated from Catholic college or university	54	50	9	95
Graduated from church-affiliated but not Catholic college or university	4	3	14	<1
Graduated from private but not church-affiliated college or university	5	6	8	1
Graduated from public college or university	37	41	68	4

Not surprisingly, most non-Catholic teachers have predominantly public school backgrounds. Still, it is noteworthy that nearly one-fourth of the non-Catholic teachers graduated from a Catholic or other church-affiliated college or university. Two-thirds of Catholic lay teachers attended four years of a Catholic high school, and half received their undergraduate degree from a Catholic institution. Of religious faculty, 95 percent graduated from a Catholic college or university. In spite of this diversity, the overall picture shows that some Catholic educational training is quite common among Catholic high school teachers.

Academic Degrees

Only one percent of Catholic high school teachers do not hold a B.A. or B.S. degree. Table 4 shows the full distribution of teachers across the academic spectrum.

Table 4: Percentages of teachers with academic degrees

	ALL TEACHERS	CATHOLIC LAITY	NON-CATHOLICS	RELIGIOUS
Less than a B.A. or B.S.	1%	1%	0%	<1%
B.A. or B.S.	26	35	26	5
B.A. or B.S. + 15 credits	22	23	34	12
M.A. or M.S.	34	32	27	44
M.A. or M.S. + 30 credits	15	8	9	36
Licentiate	1	<1	0	<1
Educational Specialist	1	<1	1	<1
Doctorate	2	2	2	2

Approximately the same percentages of each lay group (42% Catholic lay and 39% non-Catholics) have earned a master's or higher degree. Twice as many religious faculty (83%) have an M.A., M.S., or higher degree.

Teaching Experience

Catholic high school teachers are most involved in their school's extracurricular programs (e.g., athletics, drama, music). Nearly one-half say they are very active or extremely active, either coordinating or attending these events.

A significant number of Catholic high school teachers report that part of their training includes teaching experience in a public school. Fifty-six percent report teaching from 1 to 12 years in a public school; the figure rises to 59 percent when the number of years in public schools is expanded to 25. A partial breakdown is shown in Table 5.

Table 5: Percentages with public school teaching experience

YEARS	ALL TEACHERS	CATHOLIC LAITY	NON-CATHOLICS	RELIGIOUS
1-3	35%	37%	41%	17%
4-7	13	12	20	0
8-12	8	7	13	4

Additionally, 10 percent of Catholic lay, 25 percent of non-Catholic, and 14 percent of religious faculty have experience in a private, non-church-related school. Seven percent of Catholic lay faculty and 18 percent of non-Catholic faculty report some prior teaching in non-Catholic, church-affiliated schools.

Table 6 presents teachers' *Catholic* school teaching experience.

Table 6: Percentages with Catholic school teaching experience

YEARS	ALL TEACHERS	CATHOLIC LAITY	NON-CATHOLICS	RELIGIOUS
1-3	23%	25%	42%	4%
4-7	21	24	32	6
8-12	17	21	15	9
13-18	14	17	7	15
19-25	9	9	<1	18
26-35	9	4	0	27
36 and over	6	0	0	22

Nearly half (49%) of religious faculty have taught for more than 25 years in a Catholic school; the same percentage of Catholic lay teachers have taught *seven* years or less. Nearly three-fourths of non-Catholic teachers have Catholic school experience of seven years or less.

Participation in Activities

Teachers' involvement in activities outside the classroom was assessed by measuring their participation in six areas: church or synagogue, school extra-curricular programs, school religious activities, politics, peace and justice issues, and helping the disadvantaged. Table 7 shows the percentages of teachers who report being extremely or very active in these areas.

Of these six areas, Catholic high school teachers are most involved in their school's extracurricular programs (e.g., athletics, drama, music). Nearly one-half say they are very active or extremely active, either coordinating or attending these events. They are least involved in politics; only five percent report that, beyond voting, they are very active or extremely active on the local, state, and national political scene. In the four other areas—school religious activities, church or synagogue, giving volunteer time to help the poor, and peace and justice issues—the percentage of religious faculty reporting substantial activity is more than twice that of lay faculty.

Reasons for Teaching in a Catholic School

Although not strictly a demographic feature, the reasons teachers give for teaching in Catholic high schools provide the first look at a characteristic that will be discussed at length in later chapters: motivation. How do teachers describe their primary reason for

Table 7: Percentages extremely or very active in 6 areas outside the classroom

	ALL TEACHERS	CATHOLIC LAITY	NON-CATHOLICS	RELIGIOUS
School extracurricular programming, either coordinating or attending	46%	48%	43%	45%
School religious activities and programs, beyond teaching assignment	26	22	6	49
Church or synagogue, other than attending worship services	25	14	16	56
Giving volunteer time to help the poor, sick, elderly, institutionalized	13	9	7	25
National peace and justice issues	6	4	4	12
Local, state, or national politics, beyond voting	5	5	6	4

teaching in Catholic schools? Is it a religious one, a response to God's grace? Is it an educational one such as "love of teaching"? Is it experiential, that is, a reason based on some positive experience such as the influence of a former teacher? Or is it a practical reason such as "the only teaching job available"? Their reports are revealing.

Exhibit 1.3 shows the rank order of teaching motivations. Teachers were given a list of 12 reasons and asked to designate their primary motives for teaching in a Catholic high school.

For lay teachers the number one reason is a desire to teach in the kind of educational environment provided by the Catholic high school. Thirty-nine percent of Catholic lay and 35 percent of non-Catholic teachers say this reason is primary. Their number two reason is also an educational one: love of teaching. Religious reasons are ranked three, four, and five by Catholic laity. For non-Catholic teachers, practical reasons rank three and four; the fifth-ranked reason is "God's choice for my life."

Religious faculty tend to choose religious reasons for teaching in a Catholic high school. All three of their top-ranked reasons are religious, with 30 percent of religious marking "View of teaching as ministry" as their first choice.

The reasons, then, are diverse. Other factors, such as school location, administrators, and hiring practices, may also play some role. Overall, however, most teachers (85%) teach in a Catholic high school because it offers a setting which uniquely meets educational or religious motivations. So, despite the variety of reasons, there is a widely shared sense of the academic and spiritual components of the Catholic high school's mission.

EXHIBIT 1.3
Reasons for Teaching in Catholic High Schools

Reasons:	RANK ORDER* All Teachers	Catholic Laity	Non-Catholics	Religious
Religious				
God's choice for my life	4	4	5	2
View of teaching as ministry	3	3	6	1
Opportunity to witness to my faith	5	5	9	3
Opportunity to be part of a faith community	7	7	7	6
Educational				
Desire to teach in this kind of educational environment	1	1	1	5
Love of teaching	2	2	2	4
Experiential				
My own experiences during adolescence	10	10	8	7
Influence of a teacher I have had	9	9	11	8
Practical				
Means of gaining experience for future opportunities	8	8	4	9
Only teaching position available for me	6	6	3	—[1]
Salary and benefits	11	11	10	—[2]

Notes 1 and 2: No primary value assigned to these reasons.

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The Beliefs and Values of Catholic High School Teachers
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*Based on percentages choosing reason as primary

Overall, however, 85 percent describe their primary motivation in terms of their desire to teach in the unique educational environment of the Catholic high school and their understanding of teaching as ministry, descriptions that suggest a broadly shared perception of the Catholic high school as a special place, and Catholic high school teaching as something more than a job.

Summary

This chapter explores some of the ways in which the shift toward predominantly lay faculties may have altered the traditional image of Catholic school teachers. In Catholic high schools at the present time, about three-fourths of teachers are laity. More than half of these lay teachers are married. About one out of five is a non-Catholic. Catholic high school teachers are generally younger than public school teachers, and a high percentage of the older teachers are religious. Only five percent of Catholic high school teachers are members of a minority group.

The majority of teachers attended Catholic schools for their elementary, high school, and university training. Twice as many religious teachers as lay teachers have advanced degrees. Forty-six percent of all teachers graduated from a non-Catholic institution of higher learning, and more than half have had some teaching experience in a public school, for periods ranging from 1 to 25 years.

Lay teachers and religious show little difference in their involvement in school extracurricular activities; both are extensively involved in school life. However, in most other categories investigated—volunteer help, religious activities outside the school, national peace and justice issues—religious faculty are more than twice as likely to be involved as lay faculty. The reasons teachers give for teaching in a Catholic high school are diverse. Overall, however, 85 percent describe their primary motivation in terms of their desire to teach in the unique educational environment of the Catholic high school and their understanding of teaching as ministry, descriptions that suggest a broadly shared perception of the Catholic high school as a special place, and Catholic high school teaching as something more than a job.

Questions for Reflection and Discussion

1. What are the percentages of lay, religious, non-Catholic, and minority representation on your school's professional staff?
2. Should minority teachers represent a larger percentage of Catholic high school faculties? Why do you think they are not better represented? Should schools develop stronger affirmative action programs to recruit larger numbers of minority teachers?
3. What are the relative strengths and weaknesses of a predominantly younger faculty? Of an experienced faculty? Is there an ideal distribution of age and experience? How do you evaluate the distribution within the faculty of your school?
4. What is your motivation for teaching in a Catholic high school? What do you think motivates others on your school faculty? Are religious and educational motives completely different?
5. What advice would you offer to new teachers about teaching in a Catholic school? In the area of religious formation, what advice would you offer to a principal regarding criteria for hiring teachers?
6. What advantages might there be in having a significant number of teachers with public school teaching experience on a Catholic high school faculty? Disadvantages?
7. What special strengths and weaknesses do religious bring to the faculty? What special strengths and weaknesses do lay people bring to the faculty?
8. Can the religious faculty be better utilized as a resource for the lay faculty? Can lay teachers serve as resources for religious?
9. What are some possible contributing factors in lay teachers' low participation in religious and service activities outside the classroom? How do marriage, family, and community responsibilities influence the extent and the quality of a teacher's contributions outside the classroom?
10. What are the implications for Catholic high schools in the year 2000 if the present trends and staffing patterns continue?

Personal Notes

Religious Beliefs, Attitudes, and Values

A teacher comes to school with a host of personal perspectives that combine to form what can be called a personal world-view. This study assumes that teachers' world-views have a direct bearing on student development, since they inform and influence the ways in which teachers teach, advise, counsel, and serve as role models for students. Descriptions of these world-views and their prevalence among Catholic high school teachers serve several functions. First, they are helpful for analyzing the diversity that exists among teachers. Such an analysis may also help to anticipate how future changes in the composition of Catholic high school faculties may affect the schools' efforts to communicate values and beliefs central to the Catholic tradition. Further, chapter 3 will show that teachers' values and convictions are intricately linked to their interests and activities in value and religious formation.

For reasons of analysis and description, this chapter has three sections: religious beliefs and practices, attitudes, and values. These concepts are intertwined, and our attempt to split them into categories may seem artificial. Indeed, particularly in religiously oriented settings like Catholic high schools, beliefs, attitudes, and values often merge into a single religious world-view. Nevertheless, we make some initial distinctions in order to describe teachers' responses in some detail. Subsequently we examine patterns of responses, and identify some correlations that suggest a linkage between faculty perceptions and the school's effectiveness in accomplishing its religious mission. An outline of the contents of this chapter is as follows:

I. Religious Beliefs and Practices
- A. Importance of religion
- B. Certainty of God's existence
- C. Beliefs about God's relationship to the world
- D. Beliefs about basic Christian doctrine
- E. Beliefs about basic Catholic doctrine
- F. Church involvement
- G. Frequency of prayer
- H. Types of religious commitment
- I. Comparison of teachers to American Catholics and to the general public

II. Political and Social Attitudes
- A. Political orientation
- B. Political attitudes
- C. Views of human nature
- D. Explanations for human misfortune
- E. Racial prejudice
- F. Attitudes toward women
- G. Attitudes toward religious issues
- H. Attitudes toward educational policy issues

III. Values
- A. Views on abortion
- B. Views on human sexuality
- C. Personal values (rankings for 22 life goals)

Religious Beliefs and Practices

Religious Beliefs: All Teachers Combined

The vast majority of high school teachers place high value on religion and affirm the existence of God. Seventy-five percent claim that religion is "the most important" or "one of the most important influences in my life." Only five percent claim religion is personally unimportant. Eighty-nine percent "definitely believe that God exists," with another eight percent asserting that "I am uncertain but lean toward believing in God." The remaining three percent report themselves to be agnostics or atheists.

Teachers also widely affirm four basic tenets of the Christian faith. These four, and the percentage of high school teachers who believe each one, are as follows:

Table 1: Basic Christian beliefs

"I believe there is life after death"	91%
"I believe the Bible is the Word of God"	87
"I believe Jesus died on the cross and rose again"	92
"I believe God created the universe"	93

Beliefs unique to the Catholic tradition are less commonly shared, due in part to the fact that about 20 percent of teachers are not Catholic. Nonetheless, a majority of all teachers do agree with each of the following:

Table 2: Catholic doctrinal orthodoxy[1]

	ALL TEACHERS, INCLUDING NON-CATHOLICS	CATHOLIC TEACHERS ONLY
"It is a sin for a Catholic to miss weekly Mass obligation when he or she easily could have attended."	50%	62%
"Under certain conditions, the Pope is infallible when he speaks on matters of faith and morals."	54	67
"Jesus directly handed over the leadership of His Church to Peter and his successors."	72	89
"Mary, the mother of Jesus, is for me an example of how I should live."	70	86

For most high school teachers, faith has a strong "vertical" dimension. That is, most teachers actively seek to maintain a personal relationship with God. About two-thirds of teachers report that they place strong emphasis on prayer, worship, and "listening to God."

For most high school teachers, faith has a strong "vertical" dimension. That is, most teachers actively seek to maintain a personal relationship with God. About two-thirds of teachers report that they place strong emphasis on prayer, worship, and "listening to God." A "horizontal" or communal dimension is also present in the faith of many teachers, but it is less common than the vertical emphasis. About 40 percent of teachers see "to work for social justice" as an important aspect of faith, and 44 percent believe "to work for world peace" is important.

Significant minorities of teachers hold beliefs consistent with one or more of three much-discussed religious ideologies: evangelical, fundamental, and charismatic. The hall-

mark of an evangelical orientation (as this has been generally defined by social scientists) is a "born-again" experience. Twelve percent of teachers report that they have had a specific, moment-in-time, "born-again experience—a turning point in my life when I committed myself to Christ." Another 28 percent claim a born-again experience that "was a gradual experience that occurred over a period of time."

Fundamentalism, as it is usually defined, includes a literal interpretation of Scripture. Fourteen percent believe that "the Bible is the actual word of God and is to be taken literally, word for word." While there is perhaps no single and precisely defined understanding of the charismatic movement, eleven percent report that "I identify with those Christians who are known as charismatic," although only five percent report that they have spoken in tongues.

Religious Beliefs: Laity and Religious Compared

Throughout this section, we see a specific pattern repeated many times—on many different indices of religious commitment, religious faculty are at the top, Catholic laity are in the middle, and non-Catholics report the lowest level of commitment. The first example of this pattern is on a measure of the importance of religion.

Table 3: Religious importance

	ALL TEACHERS	CATHOLIC LAITY	NON-CATHOLICS	RELIGIOUS
Religion is the most important influence in my life	34%	22%	16%	74%
Religion is one of the most important influences in my life	41	49	37	25
Religion is somewhat important	20	26	29	1
Religion is one of the least important, or the least important influence in my life	5	3	17	0

A second set of responses describes the degree of certitude with which teachers affirm God's existence. Although the vast majority in all categories assert definite belief in God, the greatest degree of doubt occurs among non-Catholics.

Table 4: Belief in God's existence

	ALL TEACHERS	CATHOLIC LAITY	NON-CATHOLICS	RELIGIOUS
I don't believe in God or an ultimate religious reality	<1%	<1%	1%	0%
I don't think it is possible for me to know	2	1	7	0
I am uncertain but lean toward not believing	<1	<1	2	0
I am uncertain but lean toward believing	9	8	21	1
I definitely believe in God or an ultimate religious reality	89	91	69	99

The survey attempts to explore teachers' understandings of how God is related to the world. At a basic level, there are two possible positions, depending upon one's perception of reality. Some believe that there are two realities (the sacred and the profane, for example, or the sphere of natural reality and Religious Reality). For Western societies, it is common to split phenomena into this kind of dualism (other examples include good/evil, spiritual/material, mind/body). A second position, more common in Eastern thought, is a monistic concept of reality. Monists believe that all things are really part of a single reality, but that human beings are usually prevented from experiencing this unity by the clutter of everyday perception and their own lack of concentration, centeredness, or simplicity.[2] The goal of a monist is to be freed from the clutter and distraction to perceive and enter that oneness. In monistic religions primary emphasis is placed on becoming one with Religious Reality, whereas in the theistic and dualistic religions most familiar to the Western world, the emphasis is on establishing a relationship with Religious Reality—which remains something other, a being outside oneself.

Beliefs about God's relationship to the world can be described schematically in six different variants. The definitions and diagrams are given in Exhibit 2.1. Positions A and B represent the one-reality view. Positions D, E, and F represent the two-realities view. Position C is a hybrid of these two, which holds that people are part of God but that other aspects of the natural sphere are not.

Position A, God and the world are one, is often called pantheism. In this system there is only one reality. The universe is God, and God is the universe. The following definition nicely captures the essence of pantheism:

> Pantheism is the theory which regards all finite things as merely aspects, modifications, or parts of one eternal and self-existent being; which views all material objects and all particular minds as necessarily derived from a single infinite substance. The one absolute substance—the one all-comprehending being — it calls God. Thus God, according to it, is all that is; and nothing is which is not essentially included in, or which has not been necessarily evolved out of God.[3]

Pantheism has considerable psychological appeal, since it follows that if God is good, then people and the world, being part of God, are also good. Position B, the world is part of God, but God is greater and larger than the world, shares with pantheism the notion that there is only one reality. However, God is not identical to the universe, as in pantheism, but at the same time both includes the world and is transcendent to it. This position is called panentheism.[4]

Positions D, E, and F all assume that there are two realities—God and the natural world. These three differ in the degree to which God becomes involved in the natural world. Position D, God sets the world in motion but does not play an active role in the world, is called deism. This point of view has its major roots in the 17th and 18th centuries, a period of time often referred to as the Age of Reason or the Enlightenment.

Position F is called theism. God transcends the world but is also actively involved in it. There are many views of the arenas in which God acts. Possibilities include history, physical nature—as in the case of some miracles—society, and individual lives. Theism is the cornerstone of all major Judeo-Christian religious traditions. If there is anything in common in the official theologies of Jewish, Catholic, and Protestant thought, it is that God simultaneously stands above the universe and acts in and through it. Position E is a reduced form of theism, differing from F only in the perception of how often, or to what degree, God is involved in the world.

Position C, human beings are part of God, is a mixture of the one-reality (A and B) and two-reality (D, E, and F) views. Only that part of the world composed of people is considered part of God. Presumably, God stands outside the rest of creation and has the ability to act on it—a position not unlike the view of the theist.

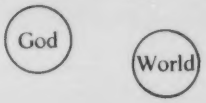
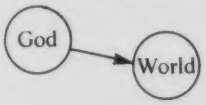
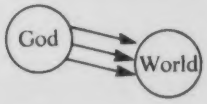
Exhibit 2.1 gives response percentages for several teacher categories, with these major findings:

- Thirty-seven percent of all teachers choose A or B, the two diagrams symbolizing a one-reality or monistic approach. Nearly half of all non-Catholic teachers choose A

or B. Another 18 percent of all teachers choose C, which is a hybrid of the monistic and dualistic positions.

- Only two percent choose D, which represents Deism.
- Thirty-four percent select the classic theism, option F. Nearly half of religious choose this option.
- Fifteen percent of non-Catholics choose none of the six diagrams.

EXHIBIT 2.1:
Beliefs about God's Relationship to the World

Statement	Percent who chose this response: All teachers	Catholic Laity	Non-Catholics	Religious
A. God and the world are one.	10	10	15	8
B. The world is part of God, but God is greater and larger than the world.	27	29	31	21
C. Human beings are part of God.	18	20	13	18
D. God sets the world in motion but does not play an active role in the world. 	2	3	3	0
E. God transcends the world, entering the world infrequently. 	1	2	2	0
F. God transcends the world but is actively involved in the world. 	34	32	21	48
G. None of the above.	7	5	15	5

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In spite of this diversity, considerable agreement exists within each teacher subgroup on five basic tenets of the Christian faith.

There is great diversity in how teachers view God's relationship to the world. This diversity exists within each of the three subgroups of teachers. Further exploration of these theological differencs might help to explain other forms of theological diversity, including views of human nature, salvation, and eschatology.

In spite of this diversity, considerable agreement exists within each teacher subgroup on five basic tenets of the Christian faith. As shown in Exhibit 2.2, about 9 out of 10 Catholic lay, and 7 out of 10 non-Catholic teachers believe in life after death, the truth of Scripture, the humanity and divinity of Jesus, and God's creation of the universe. Though non-Catholics again score below the other two teacher groups, the majority of non-Catholics affirm these basic tenets.

Non-Catholic teachers are most likely to affirm Biblical literalism, as shown in Exhibit 2.3. Religious faculty are most likely to claim a gradual born-again experience, and non-Catholic faculty are most likely to claim a sudden experience, as is shown in Exhibit 2.4.

Comparisons on Belief Scales

To take a more rigorous look at beliefs, we created 11 multiple-item scales (items and reliabilities are given in Appendix B).[5] These 11 are defined as follows:

RELIGIOUS IMPORTANCE: The degree of importance the person attaches to religious belief and action

CATHOLIC ORTHODOXY: The degree to which one affirms basic tenets of the Catholic faith

CHRISTIAN ORTHODOXY: The degree to which one believes in the common tenets of most Christian churches: God as personal being, Christ as divine, and the reality of life after death

COMFORTING RELIGION: The degree to which religion is valued for support, comfort, and solace

CHALLENGING RELIGION: The degree to which religion is experienced as a spur to action

VERTICAL RELIGION: The degree to which religion is understood as a relationship between the individual person and God

HORIZONTAL RELIGION: The degree to which religion moves a person to adopt compassionate, caring attitudes and actions

LIBERATING RELIGION: The degree to which religion is experienced as freeing and enabling

RESTRICTING RELIGION: The degree to which religion is experienced as supplying limits, control, guidelines, and discipline

EXHIBIT 2.2:
Basic Christian Beliefs

	All Teachers	Catholic Laity	Non-Catholics	Religious
Believe in life after death	91%	93%	72%	98%
Believe Bible is the Word of God	87	89	69	97
Believe "Jesus died on the cross and rose again"	92	95	71	100
Believe God created the universe	93	95	78	98
Believe "one must accept Jesus as Lord and Savior to be saved from sin"	56	55	47	62

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AGENTIC RELIGION: The degree to which religion reflects individualism and supports and reinforces the well-being of the individual, the self

COMMUNAL RELIGION: The degree to which religion moves one toward a perception of unity and interdependence with other human beings

The last eight of these represent varying ways in which religion is personally experienced. In a way, these are the functions of religion in one's life. On each of these 11 scales, religious faculty attain the highest average, and non-Catholics the lowest. In all 11 cases, Catholic lay teachers fall in the middle. In addition:

- On all 11 scales, older teachers (over 45) score significantly higher than younger teachers (under 45).
- On all 11 scales, women score higher than men.

To this point, we have compared three subgroups of teachers (religious, Catholic lay, non-Catholics) on a series of religion measures, including importance of religion, the affirmation of specific Catholic and/or Christian beliefs, and the functions of religious faith. Consistently, religious faculty and lay faculty were found to differ, with religious always reporting a stronger degree of religious commitment.

EXHIBIT 2.3:
Percent of Teachers Who Believe in Biblical Literalism

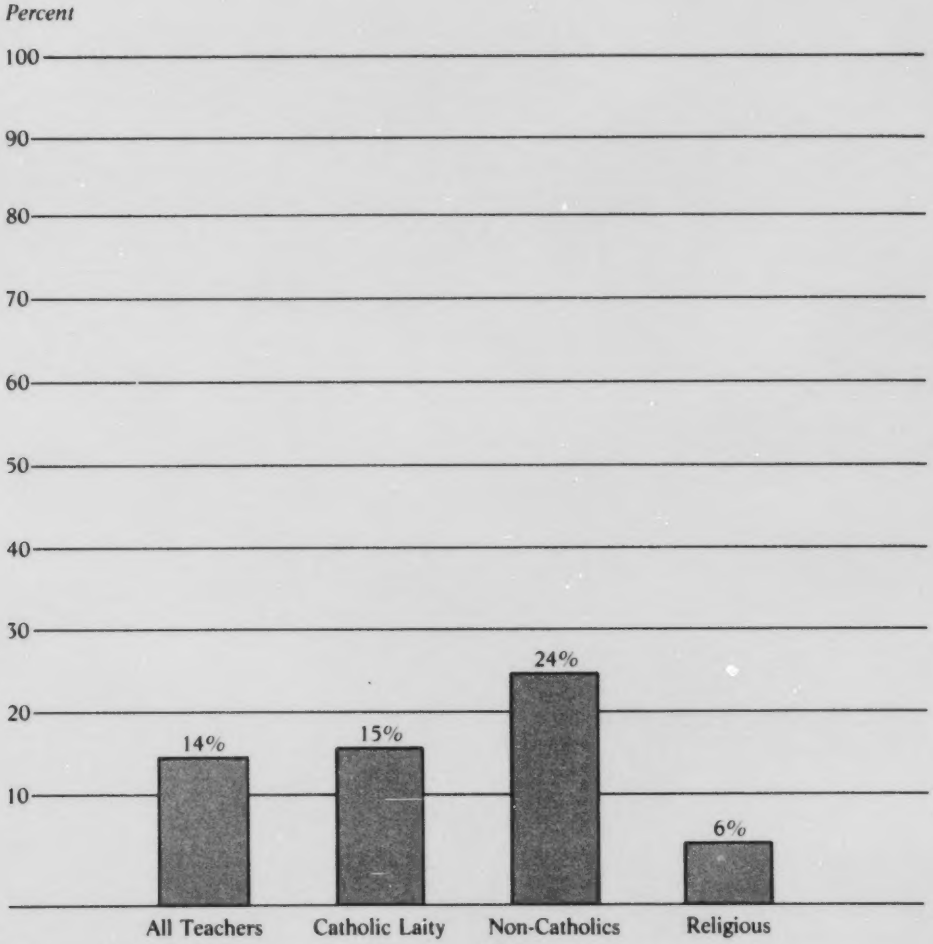

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EXHIBIT 2.4:
Sudden and Gradual Born-Again Experiences

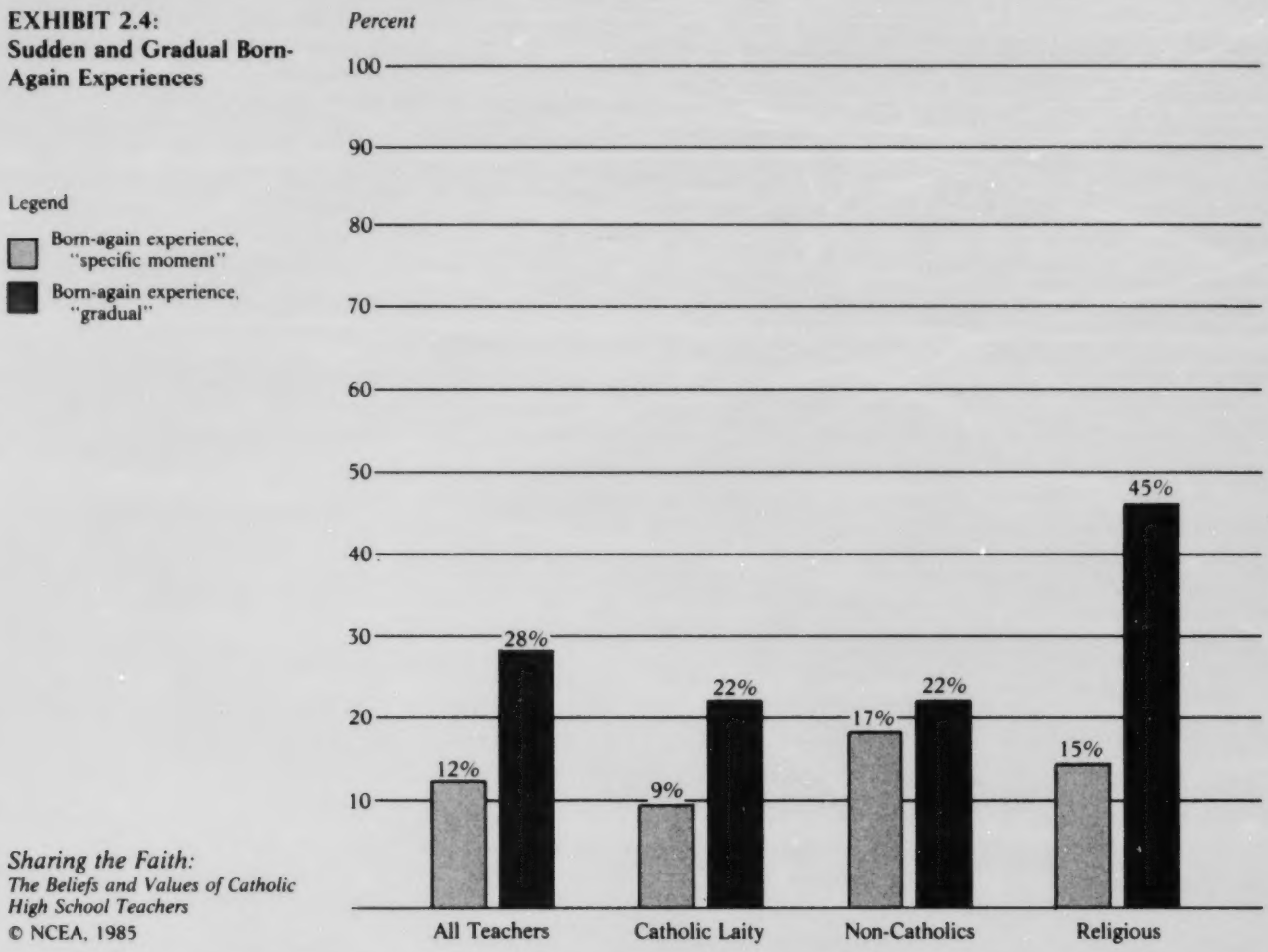

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EXHIBIT 2.5:
Relationship to Church

	All Teachers	Catholic Laity	Non-Catholics	Religious
Members of a church or synagogue	89%	93%	72%	99%
Frequency of church attendance				
Once a week or more	72	72	35	99
1-3 times per month	11	13	21	1
Several times a year	10	12	21	0
Once a year	3	2	11	0
Never	3	2	13	0
How active in the church?				
Very or extremely active	25	14	16	56
Active	26	29	19	30
Not very active	29	40	25	9
Inactive	19	18	40	5
Agree that "I come to know God better through the church"	74	72	59	91

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Because the ratio of religious to lay teachers has been inverted over the past 20 years, it can be hypothesized that the level of religious commitment among teachers has diminished during that time. This study neither confirms nor rejects that hypothesis. Although we have measured the beliefs and values of today's Catholic high school teachers, we have no comparable benchmark data on the faculties of earlier decades. Changes in the Church over the past 20 years require much more subtle and thoughtful analyses than a simple recitation of demographic statistics. It can be argued, for example, that the degree to which religious choose to describe their teaching today as ministry, and the extent to which all teachers currently acknowledge some responsibility for the Catholic school's religious mission, are both reflections of a new and growing appreciation of shared ministries within the Church.

Religious Affirmation and Practice

Seventy-six percent of teachers have "been Catholic all my life." Another four percent converted to Catholicism. Five percent were raised Catholic but have left the church and no longer refer to themselves as Catholic. Fourteen percent have never been Catholic. Adding together these last two categories, we find that 19 percent of teachers are not Catholic. This 19 percent breaks down into the following categories:

Baptist - 2% of all teachers
Episcopal - 2% of all teachers
Jewish - 1% of all teachers
Lutheran - 2% of all teachers
Methodist - 2% of all teachers
Presbyterian - 2% of all teachers
Other - 3% of all teachers
Do not belong to a church - 5% of all teachers

The laity-religious differences found on beliefs continue when church participation is examined. As shown in Exhibit 2.5, 89 percent of all teachers claim church membership, 72 percent attend church weekly, 51 percent are active participants in a church beyond attendance, and 74 percent agree that "I come to know God better through the church." Sixty-five percent of non-Catholics are relatively inactive in a church. Fifty-eight percent of Catholic lay teachers report that they are "not very active" or "inactive."

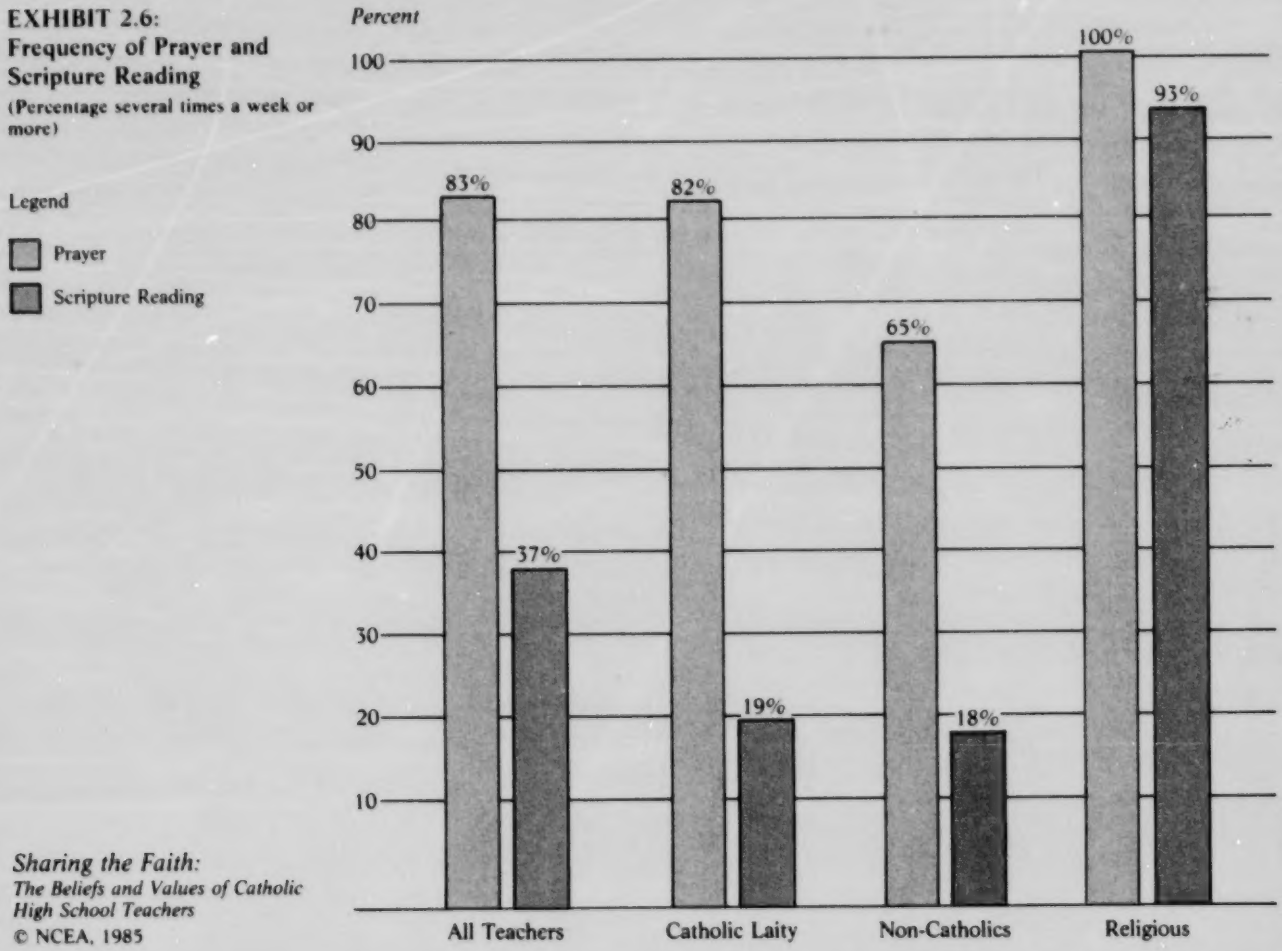
Similar patterns occur for prayer and Scripture-reading, as shown in Exhibit 2.6. Eight out of ten teachers report a fairly active prayer life; about four in ten read Scripture several times a week or more. Prayer is less common among non-Catholics, although two-thirds indicate that they pray often. Scripture-reading is equally low for both categories of laity.

Comparisons of Teachers to American Catholics and the General Public

How do teachers in Catholic high schools stand in comparison to American adults and to the subset of Americans who call themselves Catholic? Comparisons are given in the table below. The national Catholic and general public data are based on Gallup polls conducted during the last several years.

	TEACHERS IN CATHOLIC HIGH SCHOOLS	NATIONAL CATHOLIC ADULTS	GENERAL PUBLIC
Say religion is very important	75%	49%	56%
Believe in life after death	91	64	67
Attend church once a week or more	72	51	41
Read Scripture once a week or more	52	16	33
Interpret Bible literally	14	26	37

EXHIBIT 2.6:
Frequency of Prayer and Scripture Reading
(Percentage several times a week or more)



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If the first four of these responses are combined to form a general index of religious commitment, it can be said that teachers in Catholic high schools are more committed than either American Catholics in general or the American public in general. On each of these four items, the difference between teachers and American Catholics is at least 20 percent. The greatest difference is in Scripture reading (52% of teachers versus 16% of Catholic adults report reading Scripture once a week or more). One important conclusion is that Catholic high schools tend to attract religiously-motivated teachers, at least in comparison to the Catholic population in general. To a much greater degree than the average American Catholic, the teacher in the Catholic high school is a believer, a churchgoer, and a person who prays.

Types of Religious Commitment

To this point, we have been looking at the "molecules" of religious commitment, describing where teachers stand on each of a series of religious variables. In this section we develop a more organic approach, searching for ways in which religious sentiments are woven together into a larger religious orientation.

There are five distinct types of religious commitment among high school teachers. These five were discovered by statistical means in which we employed an analytical technique called cluster analysis. This technique groups people into types, according to where they

One important conclusion is that Catholic high schools tend to attract religiously-motivated teachers, at least in comparison to the Catholic population in general. To a much greater degree than the average American Catholic, the teacher in the Catholic high school is a believer, a church-goer, and a person who prays.

stand on a series of characteristics. These five kinds of religious commitment are based on how teachers blend together the following 12 characteristics (definitions for each of these are given earlier in this chapter).

Importance

Importance of religion
Commitment to church

Theological Emphasis

Christian orthodoxy
Catholic orthodoxy

Religious Dynamics or Functions

Agentic religion
Vertical religion
Comforting religion
Restricting religion
Communal religion
Horizontal religion
Challenging religion
Liberating religion

These five types of commitment are labeled as follows, with the percentages of all teachers falling into each category:

- Self-Concerned Religionists 2%
- Integrated, Totally Committed Religionists 55%
- Integrated, Moderately Committed Religionists 26%
- People-Concerned Religionists 10%
- Nominal Religionists 7%

The distinctive characteristics of these five are listed in Exhibit 2.7. Two percent of teachers are described as Self-Concerned. These teachers have a faith which is largely about the self. Religion for these teachers is about "me and God," and the principal function of faith is to comfort and to reinforce or strengthen one's concept of self. These themes are more important to the Self-Concerned than are the horizontal, communal, and challenging themes.

EXHIBIT 2.7: Types of Religious Commitment

	RELIGIOUS TYPE				
	Self-concerned religionists	**Integrated, totally committed religionists**	**Integrated, moderately committed religionists**	**People-concerned religionists**	**Nominal religionists**
Percent of all teachers	2%	55%	26%	10%	7%
Percent of all lay teachers	3	45	31	13	9
Percent of all religious teachers	0	93	7	0	0
Importance of religion	Moderate	High	Moderate	Moderate	Low
Importance of church	Low	High	Moderate	Low	Low
Religious themes	Greater emphasis on vertical, comforting, agentic. Less on communal, horizontal, challenging.	Integrated: High on all eight items.	Integrated: High on all eight items.	Greater emphasis on communal, horizontal, challenging. Less on vertical, comforting, agentic.	Low on all eight themes.

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Though lay teachers bring a religious diversity to high schools, the majority of lay teachers maintain the kind of balanced and full faith brought to the schools by religious faculty . . . Some lay teachers may be hesitant about their own responsibilities for religious formation, [but] schools have a critical mass of lay teachers for whom faith is meaningful and important.

Ten percent of teachers are called People-Concerned. These teachers reverse the themes found in the Self-Concerned type. Communal, horizontal, and challenging themes are more prominent than the vertical, agentic, comforting themes. These teachers have a faith that compels them to social action, without a parallel interest in establishing a personal relationship to God.

In two types the themes are integrated. In both, teachers blend together the personal focus of the Self-Concerned Religionists and the social, people-serving theme found in People-Concerned Religionists. These two, then, represent a synthesis of themes. Faith both comforts and challenges, has both vertical and horizontal emphases, and simultaneously provides limits in one's life and gives a sense of freedom or liberation. These two integrated types differ on the intensity of their faith, or the degree to which faith directs and orients their approach to life. Fifty-five percent of teachers fall into the Integrated, Totally-Committed type, and 26 percent fall into the Integrated, Moderately-Committed type.

Finally, seven percent of teachers are called Nominal Religionists. Religion for these teachers is not totally absent, but what exists is fairly casual and perhaps mechanical. Neither religion nor church is particularly important to them, and their scores are relatively low on all eight religious themes.

All religious (sisters, brothers, priests) fall into the two integrated categories. Much greater diversity exists among the laity, with some teachers appearing in each of the five groups, but the great majority (76%) of all lay teachers also belong to one of the two integrated categories.

Some important concluding statements about Catholic high school teachers emerge from these findings. Though lay teachers bring a religious diversity to high schools, the majority of lay teachers maintain the kind of balanced and full faith brought to the schools by religious faculty. Only nine percent of lay teachers are of the Nominal type. The remaining 91 percent are at least moderately connected to faith and church, giving schools a solid base on which to build commitment to religious formation. Although some lay teachers may be hesitant about their own responsibilities for religious formation, schools have a critical mass of lay teachers for whom faith is meaningful and important, and who can make important positive contributions to the religious formation of students, if they are given appropriate encouragement and support. There is little or no evidence of hostility to religion on the part of Catholic high school teachers.

Political and Social Attitudes

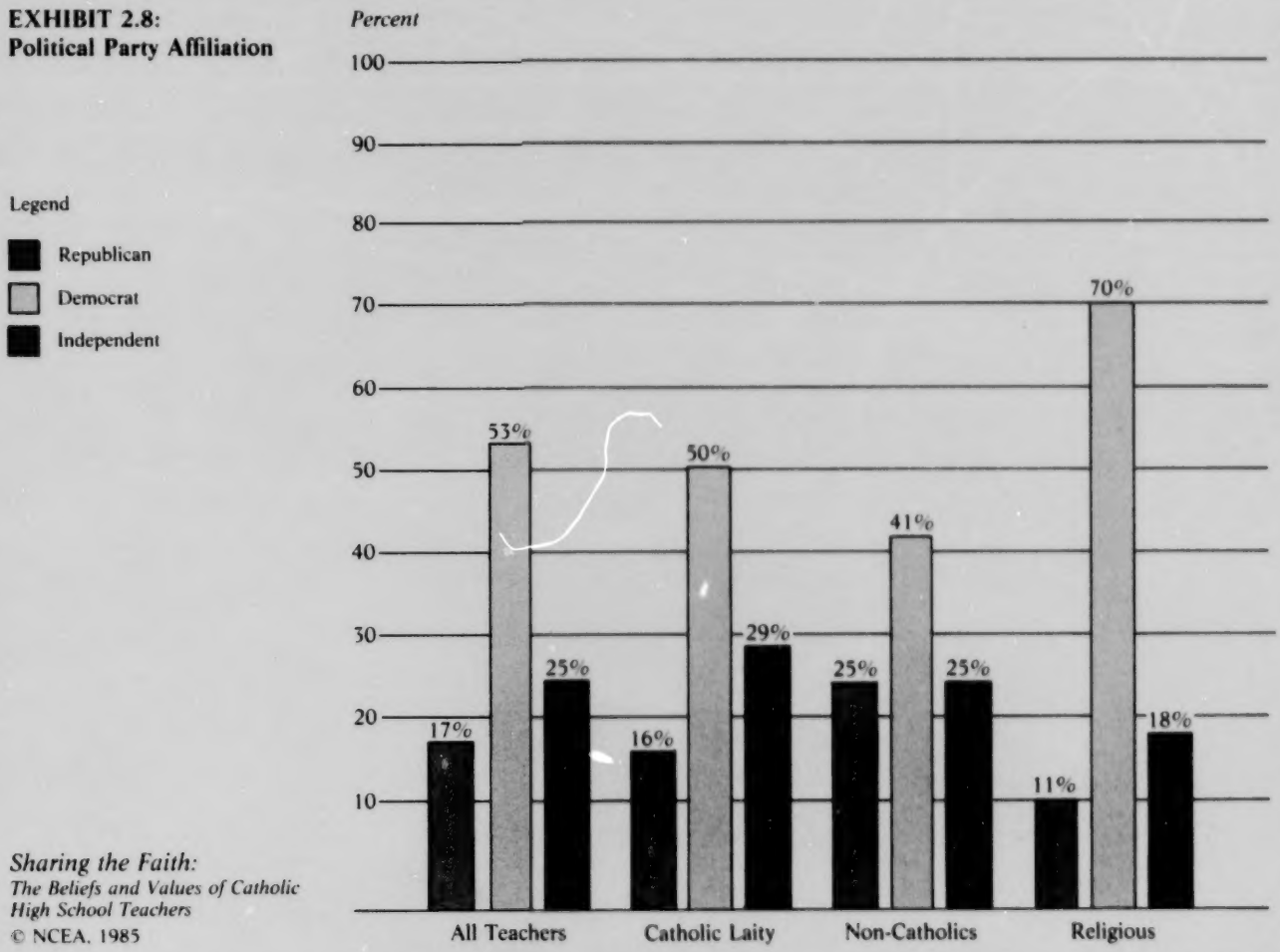
This section describes teachers' perspectives on politics, civil liberties, contemporary religious issues (e.g., ordination of women), and educational policy issues (e.g., tuition tax credits, school prayer). At the end of the section, the attitudes of teachers are compared to those of the American Catholic population and to the general public.

Political Views

As shown in Exhibit 2.8, teachers identify more with the Democratic party (53%) than the Republican (17%). The comparison of the three groups of teachers reveals major differences. Non-Catholic faculty are more likely to be Republican and less likely to be Democrat than either Catholic lay or religious faculty. Religious (sisters, brothers, priests) are unusual in that a notably large percentage (70%) describe themselves as Democrat. Furthermore, religious are less likely than others to call themselves "independent."

One might infer that, because of these differences in party affiliation, religious would be considerably more liberal politically than other teachers. However, when asked to describe their political orientation, religious faculty are no more likely than other teachers to choose the liberal label, as shown in Exhibit 2.9. On political orientation categories of conservative and moderate, there is a difference. Religious consider themselves less conservative and more moderate than other teachers. Catholic lay teachers are also pre-

EXHIBIT 2.8:
Political Party Affiliation



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dominantly "moderate," with about equal percentages choosing the conservative (19%) and liberal (21%) labels. Non-Catholic teachers have a unique distribution, with disproportionately high percentages in both the conservative and liberal categories.

An assessment of teachers' average scores on a five-point political orientation scale (1 = very conservative, 5 = very liberal) reveals that all three groups coalesce around the midpoint of 3.0, as the numbers below show:

Table 5: Average score on five-point political orientation scale

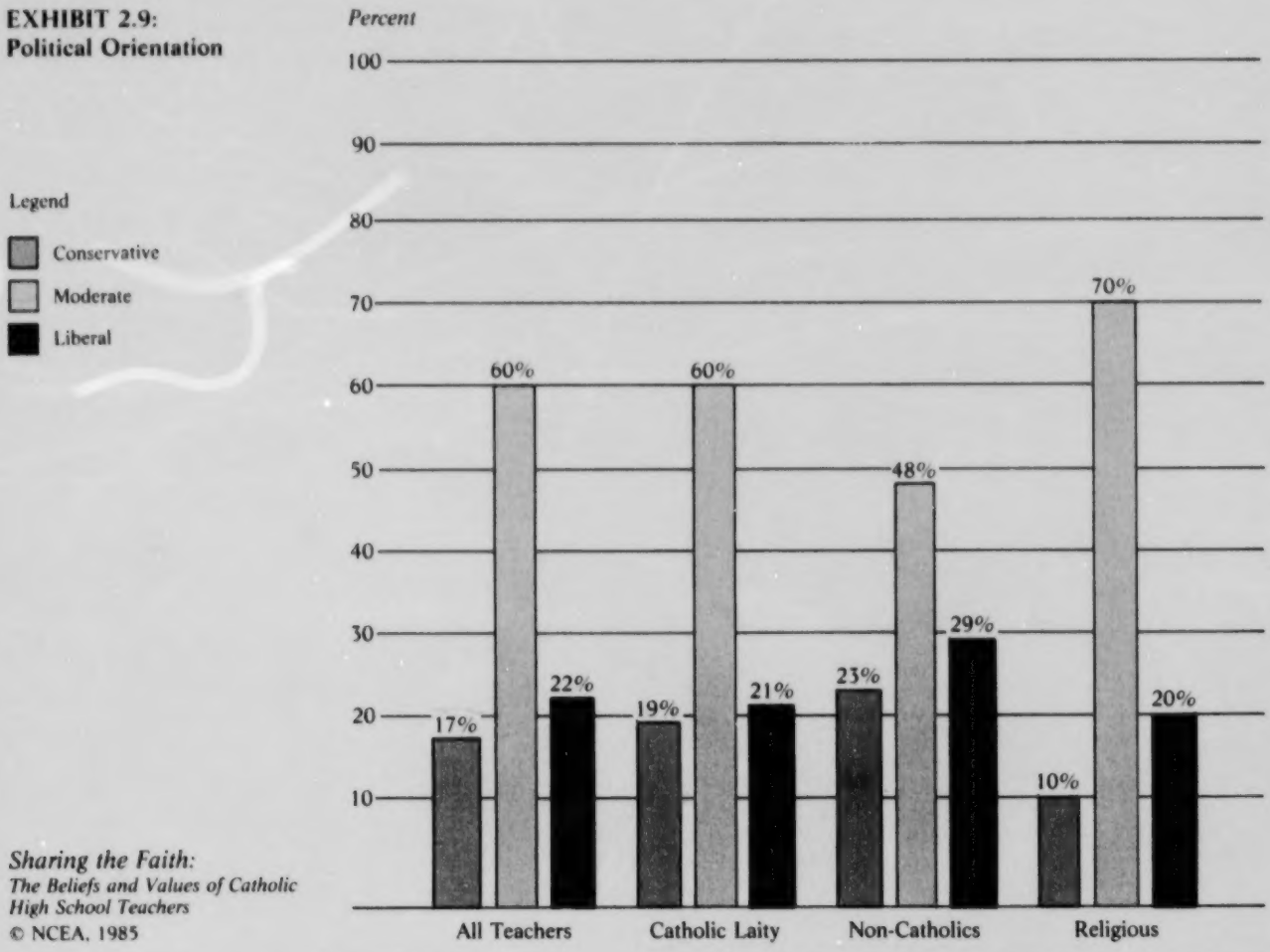
Catholic lay	3.0
Non-Catholics	3.1
Religious	3.1

In summary, all three groups, on the average, describe themselves as politically moderate, or equidistant from the conservative and liberal ends of the continuum, with Catholic lay teachers scoring slightly more to the conservative end than the other two groups.[6]

Several other relationships deserve mention. They are:

- Female teachers are slightly more liberal than male teachers;[7]

EXHIBIT 2.9:
Political Orientation



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- Political orientation is unrelated to age (i.e., younger teachers are no more likely to be liberal than older teachers);
- Teachers in the humanities (languages, English, literature, philosophy, religion) are slightly more liberal than teachers of science/math or social science (history, economics, psychology, sociology).[8]

The survey looked at a number of other political attitudes. Four of these are described in Table 6.

Taking these four items as barometers of a liberal orientation to political issues, we see that on three of the four the vast majority of teachers lean toward the liberal direction. However, it should be pointed out that these three positions (for ERA, for freeze, for government involvement in hunger and poverty relief) have become mainstream positions; the majority of Americans, based on national poll data, concur on these issues. Later, we will see that teachers differ somewhat from the national Catholic and general public populations on these positions.

In the case of civil rights protection for homosexuals, 44 percent of teachers support the need for additional legislation. This is far less than the percentages who favor additional legislative protection for women, as portrayed in Exhibit 2.10.

EXHIBIT 2.10:
Equal Rights for Women

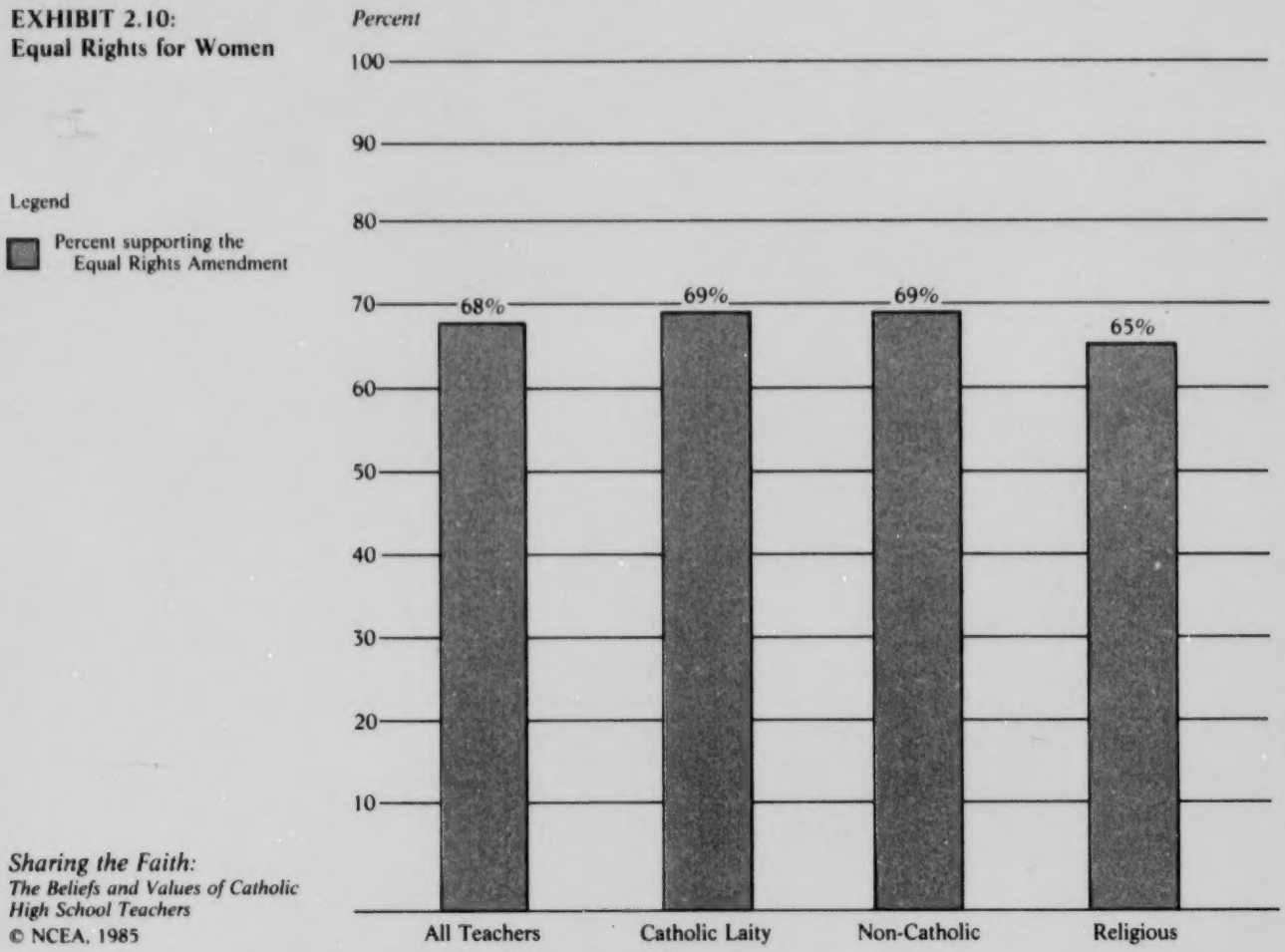

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Table 6: Political-social attitudes

	ALL TEACHERS	CATHOLIC LAY	NON-CATHOLICS	RELIGIOUS
Favor a U.S./U.S.S.R. immediate verifiable freeze on testing, production, and deployment of nuclear weapons	86%	85%	79%	93%
Desire federal government to place higher priority on poverty and hunger	83	81	74	94
Support civil rights protection for homosexuals	44	43	43	47
Support Equal Rights Amendment (ERA)	68	69	69	65

As with the political orientation item described earlier, relatively minor differences appear among the three groups of teachers. The most notable differences are these:

- Religious are most supportive of the nuclear freeze, governmental intervention on behalf of the poor, and civil liberties for homosexuals;
- Non-Catholic teachers are the least supportive of the freeze and governmental intervention on behalf of the poor (although it should be remembered that a majority of all groups favor them).

Later in this chapter, we see that religious faculty do not always take what are commonly called "liberal" social positions. When the issue has to do with topics like birth control or abortion, religious are less likely than lay teachers to adopt the "liberal" position.

Social Ideology

How persons respond to major political and social questions is partly dependent on how they resolve these three questions: What are the fundamental elements of human nature? How is the presence of human misfortune best explained? How are social problems best solved? In this survey, we measured perceptions of human nature along an evaluative dimension that moves from bad/selfish/imperfectible to good/loving/perfectible. Explanations for human misfortune were categorized into individual explanations (i.e., an individual's misfortune is a consequence of his or her qualities, such as values, ability, heredity), and systemic explanations (i.e., misfortune is a consequence of broad social-political and economic stratification patterns beyond a person's immediate control).

Solutions to social problems were also placed in two categories. The preamble to a set of survey questions probing the issue of social problems described these two categories:

> Each year millions of Americans engage in behaviors—drug addiction, crime, violence against a family member, suicide, which are destructive to themselves or others. In general terms there are two different approaches to solving these kinds of problems.
>
> (A) **Change the values and attitudes** of people who are likely to engage in such behaviors. Theory: if people had more positive moral values and a more loving attitude, they would avoid these destructive behaviors.
>
> (B) **Change the social conditions** (e.g., economic structures, prejudice, unjust laws) which place great stress and hardship on some people. Theory: society is to blame for causing some people to seek escape through drug addiction and suicide and attack others through crime and violence.

Teachers were then asked to choose whether A, B, or a combination of A and B, was the best way to solve the problems of crime, drug addiction, violence, and suicide.

For this national sample of teachers, important patterns emerge among these measures. A more negative concept of human nature is usually combined with an individualistic explanation for human misfortune and an individualistic solution to social problems ("change the values and attitudes of people"). This constellation of attitudes tends to be associated with a conservative political orientation, as measured by items discussed earlier in this chapter.[9] Conversely, teachers with a more positive view of human nature tend to select systemic explanations for human misfortune and systemic solutions ("change the social conditions"). This constellation tends to be tied to a liberal political orientation.[10] These broad ideological patterns have also been found in other research.[11]

When the findings are analyzed in terms of the three groups of teachers, the following conclusions emerge:

- Religious (priests, sisters, brothers) have the most positive image of human nature, and non-Catholic teachers, the least positive.[12] On one of the items in the human nature scale, 50 percent of religious claim that "people are perfectible, given the right social conditions." Thirty-five percent of Catholic lay and 29 percent of non-Catholic teachers agree with that statement.

Five items offer an index of support for the Catholic Church's traditional teachings on the issues of birth control, abortion, the peace pastoral, the ordination of women, and changes in the Church since Vatican II. On each of these five items, religious are more likely than Catholic laity to offer support for the traditional Church position.

- Religious are more likely to give a systemic explanation for human misfortune than either Catholic lay or non-Catholic teachers whose responses are essentially the same.
- The three groups of teachers do not differ on their choice of individualistic or systemic solutions to social problems; about three quarters of all teachers choose a combination of these approaches.

One reasonable hypothesis is that religious faculty, given their perspectives on human nature and the cause of human misfortune, lean a little more to the liberal side on some political issues (e.g., nuclear freeze, governmental intervention on behalf of the poor) than lay faculty. A similar argument can be used to explain why religious faculty place a higher value on social justice than lay faculty, a finding discussed later in this chapter.

Prejudice

We examined two forms of prejudice: sexism (defined as prejudice against women) and racism. These forms of prejudice are relatively uncommon among teachers, at least insofar as teachers are willing to report their sentiments honestly. However, some patterns are discernible in the data:

- Male teachers report more sexism and racism than female teachers;[13]
- Racism is higher for males aged 35-44 than it is for any other combination of age and sex;[14]
- Religious are lower in racism than lay teachers. On sexism, there is no difference between religious and lay teachers.

Attitudes toward Religious Belief

Exhibit 2.11 shows how teachers responded to eight issues. Taken together, five items offer an index of support for the Catholic Church's traditional teachings on the issues of birth control, abortion, the peace pastoral, the ordination of women, and changes in the Church since Vatican II. On each of these five items, religious are more likely than Catholic laity to offer support for the traditional Church position. Religious/laity differences are most pronounced on the peace pastoral, birth control, and abortion. The abortion question is about support for a constitutional amendment. Although the Church has not officially endorsed this action, the item is used as a proxy for a person's willingness to support the Church's pronouncements against abortion.

EXHIBIT 2.11: Attitudes Toward Religious Issues

	All Teachers	Catholic Laity	Non-Catholics	Religious
Agree that Catholics should be permitted to practice artificial means of birth control	72%	79%	78%	52%
For a constitutional amendment banning abortion	55	58	19	77
Approve of changes in the Catholic Church since Vatican II	70	73	26	96
Favor ordination of women to Catholic priesthood	51	52	55	44
Favor use of inclusive (non-sexist) language in worship	41	37	37	53
Believe priests should not take sides on political issues	21	21	21	20
Like what Moral Majority stands for	26	28	21	24
Affirm the Catholic bishops' pastoral on peace	72	70	55	92

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The vast majority favor tuition tax credits and school prayer, although non-Catholics are considerably less supportive than other teachers.

On two of these issues, the majority of teachers in all groups depart from Church teaching. Seventy-two percent of all teachers take a permissive stance in regard to birth control; more than half of religious faculty also take this stand. A slight majority of teachers also favor the ordination of women to the priesthood, with religious (44%) less supportive than Catholic lay teachers (52%).

Non-Catholic lay teachers hold views which parallel those of Catholic lay teachers, except on the issue of abortion. Only 19 percent of non-Catholics favor a constitutional amendment, as compared to 58 percent of Catholic laity.

Forty-one percent of teachers favor the use of inclusive language. As we might predict, women are more supportive than men. Support for inclusive language is strongest among religious teachers.

Only a relatively small minority of teachers think that priests should be silent on political issues. About one quarter of teachers "like what the Moral Majority stands for." On each of these items, there is very little difference among the three subgroups of teachers.

Attitudes toward Educational Issues

In several different ways, teachers give good marks to Catholic schools. For example:

- Seventy-two percent believe that "Catholic schools promote academic achievement among students better than public schools do."
- The majority believe that schools demonstrate "as much concern for faith development as for academic and social development."
- The majority report that they experience a significant sense of community in their high schools.

On the first two of these, non-Catholics tend to give less positive evaluations than do Catholic lay or religious teachers. On the community dimension, non-Catholics give higher marks.

Teachers' attitudes toward a pair of student behavior issues show considerable agreement among all groups of teachers, as illustrated in Exhibit 2.12. Of the three groups, Catholic laity are the most accepting of high school students' use of marijuana and alcohol, but a strong majority of all teachers do not approve of student experimentation with marijuana or moderate drinking.

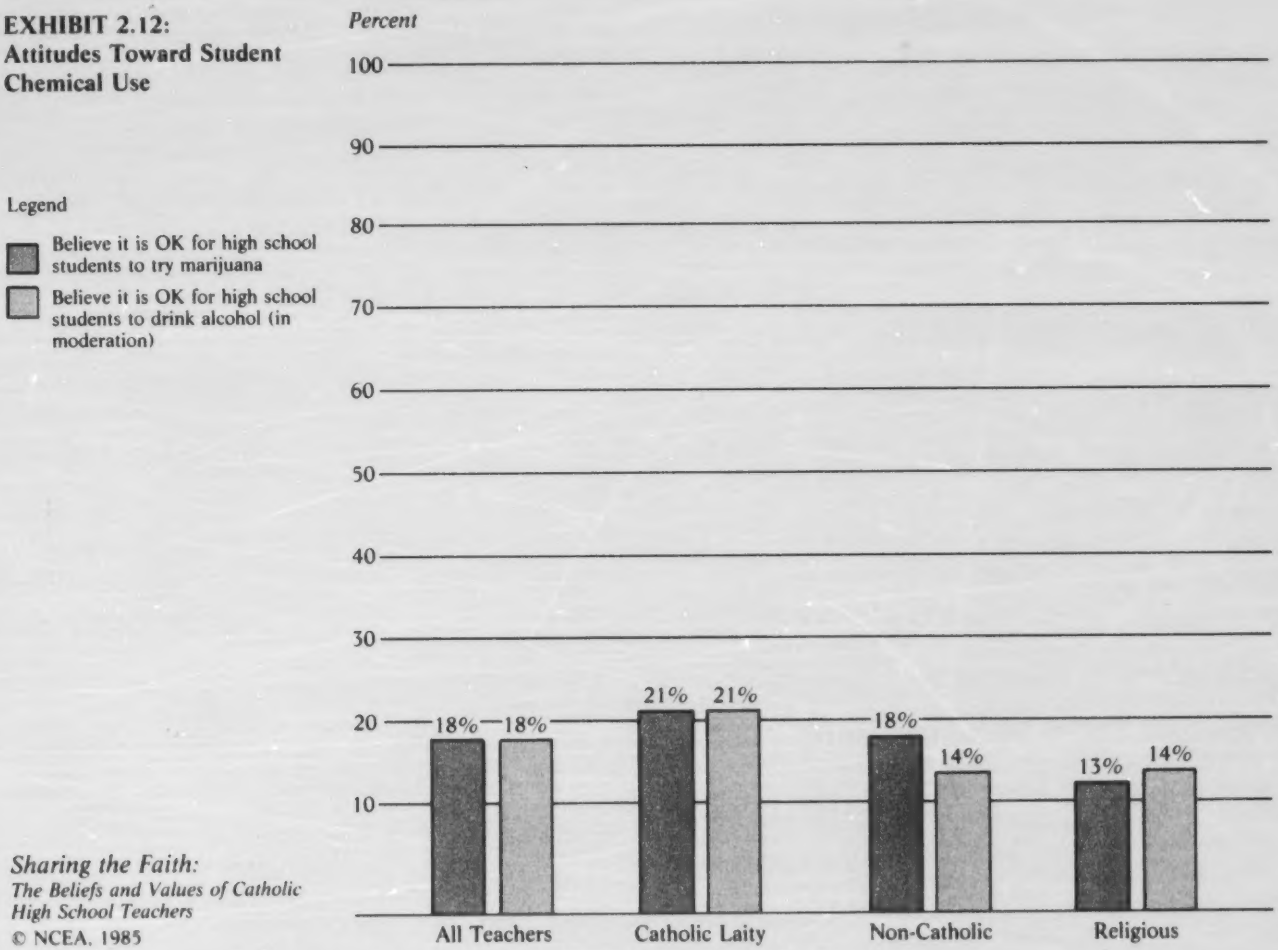
Attitudes on three educational policy issues are charted below.

Table 7: Attitudes toward tuition tax credits, school prayer, and homosexual teachers

	ALL TEACHERS	CATHOLIC LAITY	NON-CATHOLICS	RELIGIOUS
Favor tuition tax credits for private school parents	86%	89%	70%	92%
Favor prayer in public schools	74	77	63	74
Believe "teachers who are homosexual should not be allowed to teach in Catholic high schools"	30	31	29	32

The vast majority favor tuition tax credits and school prayer, although non-Catholics are considerably less supportive than other teachers. Only a minority of all groups would ban homosexual teachers from Catholic high school classrooms.

EXHIBIT 2.12:
Attitudes Toward Student Chemical Use



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Comparison to the American Population

How do Catholic teachers compare to other American Catholics and to American adults in general? Exhibit 2.13 presents comparisons on several political and social issues as well as on declared party affiliation. The national Catholic and general public data are based on Gallup findings from 1982 and 1983 polls of the American public. Two important conclusions can be drawn from these findings:

- Teachers in Catholic high schools are generally more supportive of a nuclear freeze, the ERA, and civil rights for homosexuals than are Catholics in general or the American public in general.
- On the issue of abortion, the reverse is true. Teachers in Catholic high schools are stronger in their opposition to abortion than are American Catholics or the American public in general.

EXHIBIT 2.13: Attitudes of Teachers, Catholic Adults, and General Public

	ALL TEACHERS IN CATHOLIC HIGH SCHOOLS	NATIONAL CATHOLIC ADULTS	GENERAL PUBLIC
Favor verifiable nuclear freeze	86%	70%	70%
Favor Equal Rights Amendment	68	58	56
Favor civil rights for homosexuals	44	39	34
Favor amendment banning abortion, or opposed to legal abortion in all circumstances	55	19	16
View abortion as morally permissible when "chance of serious defect in the baby is great"	22	*	81
Democrat	53	48	43
Republican	17	21	27

data not available

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Values

Moral Values

Where do Catholic teachers stand on issues of personal morality? To what extent do their personal views reflect Church teaching? To probe this area, we asked teachers to judge each of nine situations along a morally right to morally wrong continuum (several of these situations expand issues discussed in the section on attitudes).[15]

Perspectives on abortion vary by the circumstances, as the figures below show:

Table 8: Views on abortion (percent indicating *usually* or *always* morally wrong)

	ALL TEACHERS	CATHOLIC LAITY	NON-CATHOLICS	RELIGIOUS
Legal abortion when the chance of a serious defect in the baby is great	60%	60%	23%	86%
Legal abortion for a married woman who does not want more children	78	81	48	92
Legal abortion if the danger to the mother's health is great	37	36	12	58

Most teachers oppose abortion in the first two sets of circumstances described above. In the third circumstance (when the mother's life is threatened), most teachers do not oppose abortion. Both diversity in judgment and a situational approach to the issue seem to be reflected in their responses.

In all three situations, religious faculty are most strongly opposed to abortion. Even within the ranks of religious, a significant minority does not oppose legal abortion in circumstances that pose a great danger to the mother's health. Results for the six other moral issues are described in Table 9.

Table 9: Other moral issues (percent indicating *usually* or *always* morally wrong)

	ALL TEACHERS	CATHOLIC LAITY	NON-CATHOLICS	RELIGIOUS
Remarriage by two divorced adults (former spouses living)	22%	16%	5%	46%
Sexual relations between two unmarried adults	48	42	29	75
Sexual relations between two 17-year-olds	75	76	54	89
Sexual relations between two consenting adults of the same sex	62	60	53	74
Artificial birth control	18	15	3	39
Euthanasia (both patient and family request the termination of life)	52	50	18	79

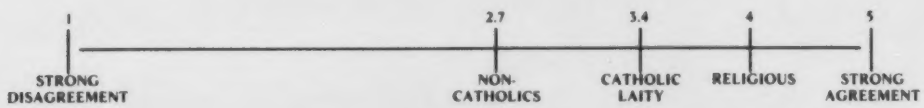
Some important patterns emerge from an assessment of these six issues combined with the three abortion items.

- On five of the nine, the majority of teachers affirm a position consonant with Catholic teaching. The following chart presents these five, as well as the four on which the majority of teachers depart from Church teaching.

ISSUES ON WHICH MAJORITY OF TEACHERS *AGREE* WITH CHURCH TEACHINGS	ISSUES ON WHICH MAJORITY OF TEACHERS *DISAGREE* WITH CHURCH TEACHINGS
Abortion (when baby threatened)	Abortion (when there is great danger to mother's health)
Abortion (when pregnancy is inconvenient)	Remarriage by divorced Catholics
Sexual relations between teenagers	Sexual relations between unmarried adults
Homosexuality	Birth control
Euthanasia	

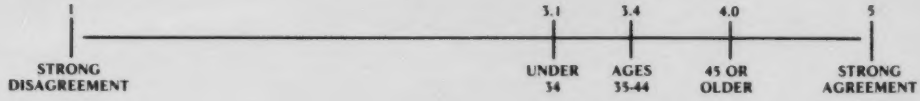
- Teachers disagree with traditional Church teachings *most* on the issue of birth control.
- On each of the nine issues, religious faculty are most likely to agree with traditional Church teachings.
- On each of the nine issues, non-Catholic faculty are least likely to agree with traditional Church teachings.

Averaging responses to the nine issues together forms an index of support for traditional Catholic teachings (with an average of 1 indicating strong disagreement and 5 indicating strong agreement). The three groups attain these averages:



Note that Catholic lay teachers are about equidistant from the other two groups of teachers.[16]

Teachers' age also has a considerable impact on this index, with averages for the three groups of teachers distributed as follows:[17]



Together, the three teacher categories and the three age categories account for 30 percent of the variance in the morality index, an effect that is relatively strong in terms of this kind of research. No significant differences were found on this index between men and women.

Life Goals

Teachers were asked to evaluate 22 different life goals, including both personal goals and social/global goals. Each goal was evaluated along a five-point scale (unimportant, not very important, somewhat important, quite important, extremely important). Exhibit 2.14 gives the percentages of teachers selecting the "extremely important" response. These percentages are rank ordered in Exhibit 2.15.

Three life goals are in the top five of all 22 for each group of teachers. These are "to be kind and loving to other people," "to feel good about myself," and "to have hope for

EXHIBIT 2.14: Percentage of Teachers Selecting Each of 22 Life Goals as Extremely Important

	All Teachers	Catholic Laity	Non-Catholics	Religious
To be kind and loving to other people	50%	46%	51%	58%
To have God at the center of my life	46	34	29	85
To feel good about myself	43	44	54	35
To have good physical and emotional health	43	48	50	27
To have hope for the future	42	43	41	39
To have a strong and meaningful religious faith	41	32	24	71
To do something important with my life	37	41	36	30
To find happiness	34	36	42	24
To develop my skills and abilities	27	31	32	15
To be successful in my career	23	26	30	11
To have time for myself	17	19	20	11
To help combat racism	12	9	16	15
To help promote economic and social justice	10	7	10	18
To help promote world peace	10	5	11	19
To spend time helping people who are less fortunate than I am	9	6	7	17
To have many friends who care about me	8	10	5	5
To practice moderation in everything I do	7	7	7	6
To help change American economic policies which oppress people in other countries	6	5	7	9
To have more money than I have now	6	7	8	1
To have an exciting, fun-filled life	5	5	9	1
To be well-liked	4	5	5	2
To do whatever I want to do, whenever I want to do it	1	1	4	0

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EXHIBIT 2.15:
Rank Orders for 22 Life Goals

	All Teachers	Catholic Laity	Non-Catholics	Religious
To be kind and loving to other people	1	2	2	3
To have God as the center of my life	2	7	9	1
To feel good about myself	3	3	1	5
To have good physical and emotional health	4	1	3	7
To have hope for the future	5	4	5	4
To have a strong and meaningful religious faith	6	8	10	2
To do something important with my life	7	5	6	6
To find happiness	8	6	4	8
To develop my skills and abilities	9	9	7	12
To be successful in my career	10	10	8	15
To have time for myself	11	11	11	14
To help combat racism	12	13	12	13
To help promote economic and social justice	13	16	14	10
To help promote world peace	14	19	13	9
To spend time helping people who are less fortunate than I am	15	17	19	11
To have many friends who care about me	16	12	20	18
To practice moderation in everything I do	17	15	18	16
To help change American economic policies which oppress people in other countries	18	21	17	16
To have more money than I have now	19	14	16	21
To have an exciting, fun-filled life	20	18	15	20
To be well-liked	21	20	21	19
To do whatever I want to do, whenever I want to do it	22	22	22	22

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the future." The two explicitly religious goals ("to have God at the center of my life" and "to have a strong and meaningful religious faith") are in the top five for religious faculty but not for Catholic lay or non-Catholic faculty.

Four of the life goals are related to concerns about social justice and world peace, areas that have been the subject of much traditional Catholic social teaching. The rankings for these four are listed below.

Table 10: Rankings for four social justice and peace goals

	ALL TEACHERS	CATHOLIC LAITY	NON-CATHOLICS	RELIGIOUS
To help combat racism	12	13	12	13
To help promote economic and social justice	13	16	14	10
To help promote world peace	14	19	13	9
To help change American economic policies which oppress people in other countries	18	21	17	16

While Catholic high school teachers are much more supportive of Church teachings than the American Catholic population in general, it is also true that teachers tend to take a very tolerant view of birth control, and in certain circumstances, their basic opposition to abortion yields to a greater concern for the health and safety of the mother.

These findings suggest that concerns for social justice are not top priorities for many Catholic teachers. In terms of teachers' value hierarchies, these four tend toward the middle of the list of 22. Religious attach slightly more importance to these goals than other teachers. Catholic lay teachers give these the lowest ranks, with non-Catholics falling between.

These results should not be taken to imply that Catholic high school teachers are insensitive to human suffering and conflict. Suffering and conflict can be addressed in two ways—by showing compassion for social victims and by changing the economic and social causes of suffering. Teachers appear to place high value on the first of these approaches (as evidenced by the finding that "to be kind and loving to other people" is the top-ranked goal of the 22) and much lower value on seeking systemic change. Nevertheless, the importance of teachers' commitments to positive social change is highlighted in a recent statement by The Sacred Congregation for Catholic Education:

> The vocation of every Catholic educator includes the work of ongoing social development: to form men and women who will be ready to take their place in society, preparing them in such a way that they will make the kind of social commitment which will enable them to work for the improvement of social structures, making these structures more conformed to the principles of the Gospel. Thus, they will form human beings who will make human society more peaceful, fraternal, and communitarian. Today's world has tremendous problems: hunger, illiteracy and human exploitation; sharp contrasts in the standard of living of individuals and countries; aggression and violence, a growing drug problem, legalization of abortion, along with many other examples of the degradation of human life. All of this demands that Catholic educators develop in themselves, and cultivate in their students, a keen social awareness and a profound sense of civic and political responsibility. The Catholic educator, in other words, must be committed to the task of forming men and women who will make the "civilization of love" a reality.[18]

Summary

What are the implications of these findings? First, the good news is that the majority of teachers in Catholic high schools continue to hold strong faith commitments. A student in a contemporary, prototypical Catholic high school will be surrounded by teachers who care about the faith. This is true even though the percentages of lay teachers have increased dramatically in the last 20 years. Presumably, many schools are quite successful in selecting lay teachers whose personal faith commitments help to promote a community of faith. To a much greater degree than the average American Catholic, the teacher is a committed believer, closely bonded to the Church.

At the same time, the survey also raises some difficult questions. While Catholic lay teachers depart only to a relatively small degree from religious faculty on measures of religious commitment, the pattern of responses of non-Catholics is quite different. In general, non-Catholic teachers in Catholic schools are not hostile to the school's religious identity, but neither are they enthusiastic supporters of Catholic teaching in a number of areas. How is the Catholic high school to balance respect for the conscience and competence of its non-Catholic teachers, most of whom are people of faith and good will, with an institutional commitment to a specifically Catholic religious formation for its students?

The study also reports a variety of responses from all teachers on moral issues, and a diversity of views on several aspects of sexual morality. While Catholic high school teachers are much more supportive of Church teachings than the American Catholic population in general, it is also true that teachers tend to take a very tolerant view of birth control, and in certain circumstances, their basic opposition to abortion yields to a greater concern for the health and safety of the mother. In short, this study confirms the fact that

teaching moral norms in a pluralistic society is a complex and challenging task. How is the Catholic high school to help its teachers continue to grow in a mature faith that balances fidelity and respect for the traditional teaching authority of the Church with fidelity and respect for the individual conscience? How is the school to help its teachers develop a deeper understanding and appreciation of timeless moral principles and a growing sensitivity to the complexities of new and rapidly changing situations? It should come as no surprise that the data uncovered in this study indicates that these questions have yet to be resolved by Catholic high schools.

Our research adds an additional and perhaps unexpected question. Why do all teachers, religious and lay, report limited enthusiasm for issues of social justice and peace? Do their responses indicate rejection or unfamiliarity with the Church's social teachings? It is also possible that our survey instrument was unable to discern what some would characterize as a semantic issue, the rejection of language perceived as slogan, of concept reduced to cliche. Nevertheless, whether the responses represent a rejection of language or an indifference to the concept of action on behalf of justice, this report strongly suggests that the Catholic high school needs to consider ways to strengthen its faculty's commitment to form "men and women who will make the 'civilization of love' a reality."

Questions for Reflection and Discussion

1. How would you describe your own religious type? Which of the five types do you believe are present on your faculty? Is there friction among teachers who represent different types? Is this friction constructive?
2. Do lay faculty in your school have a collegial relationship with religious faculty? Are there times when lay teachers feel excluded by religious? Are there times when religious feel excluded by the lay faculty? How might the quality of faculty relationships be improved in your school?
3. Are there times when religious faculty feel as though religious formation is all up to them?
4. What are the implications for the Catholic school of the fact that some teachers fail to support some Church teachings on moral and social issues?
5. Do you see in the faculty at your school a diversity of approaches to the social and doctrinal teachings of the Church? Is the diversity accepted? To what extent does it present problems?
6. Is your evaluation of life goals similar to that of your category in the sample? If not, how does it differ?
7. Does your school provide teachers with opportunities to discuss and explore their own beliefs and values?
8. How are your religious beliefs, attitudes, and values communicated in the classroom? In extracurricular and other school settings?

Personal Notes

Perspectives on Religious Formation

Definitions of religious education abound. For some people, religious education encompasses all of life. Gabriel Moran, for example, in his *Religious Education Development*,[1] describes three stages of religious education:

1. Simply religious—Education in childhood *is* religious; it deals with fundamental orientation to life and death, ultimate mysteries, and visions of unity.
2. Christian or Jewish or Muslim—In this intermediary stage, one gets the solid substance of a particular religious orientation; one is invited to join in the adventure of finding closer approximations to the truth.
3. Religiously Christian (Jewish, Muslim)—Here the specific religious form is given a richer context of understanding; the adult discovers that childhood was not all in error and that rational control needs a religious context of mystery and wonder.

His theory affirms that "questions of origin, destiny, and deepest meaning are there at every turn."[2] In this understanding, then, religious education is a lifelong task which is dynamic and evolving.

Others describe religious education in terms of its purposes: "An education which quickens the intelligence and enriches the mind with knowledge but fails to develop the will and direct it to the practice of virtue may produce scholars, but it cannot produce good [people]."[3] Religious education in this sense is designed to promote attitudes and behaviors which a particular community defines as "good."

In this chapter, we take an eclectic approach to religious education, conceiving it as involving both implicit education, the creation of environments in which inner inclinations and propensities are encouraged to grow and evolve, and explicit education, in which specific values and virtues are encouraged or "taught." Because the term "education" too often is used to refer only to explicit educational functions, we use the phrase "religious formation" throughout the remainder of this chapter to represent both the implicit and explicit dimensions of religious development.

Religious formation is, of course, a complex process. In this study, the religious formation of students includes these dimensions:

- A personal affirmation of and commitment to Jesus Christ (evangelization)
- An understanding of Christ's teachings and their meaning for one's life (catechesis)
- A bond to the Church and the community of faith
- Involvement in the Sacraments and prayer
- Commitment to service in both its interpersonal dimension and its communitarian dimension.

This chapter is divided into two major parts. The first part looks at how teachers view the goals and objectives of religious formation in Catholic high schools. The second part describes teachers' personal commitments to religious formation.

Religious Formation: Teachers' Perceptions of Schools

For 17 different characteristics listed in the survey, teachers designated how much emphasis they thought a Catholic high school should place on developing each characteristic in its students. Exhibit 3.1 portrays their responses.

What High Schools Should Be Doing

Mastery of basic academic skills in reading, writing, and mathematics, teachers say, should be the number one emphasis, with critical thinking skills and intellectual curiosity not far behind. All three of these characteristics tend to be closely associated with the school's academic mission.

According to teachers, a second major emphasis for the school should be the development of a healthy self-concept for its students. Interestingly, all three categories—Catholic lay, non-Catholics, religious faculty—mark this as the second major emphasis. Development of compassion is also ranked among the first five by all three groups.

Though Catholic lay and non-Catholic teachers' perceptions on these first five characteristics are almost exactly the same, religious faculty differ on two. For them, a vibrant faith is the characteristic that is most important, and a personal commitment to Jesus is also among the first five major priorities.

For religious and Catholic lay teachers, the lowest-ranking of all aspects of the school's mission is "aesthetic appreciation." For non-Catholics, it is "acceptance of Catholic teachings on moral values."

How do the characteristics more closely associated with religious formation fare, generally? Table 1 gives the overall ranking of 12 of the 17 characteristics, based on all teachers' perceptions of "major emphasis."

One important conclusion is that the vast majority of Catholic high school teachers acknowledge that the schools' role in religious formation should include attention to a number of concerns. When we combine teachers who assign "major emphasis" with those who assign "moderate emphasis," 80 percent or more endorse each the 12 religious education characteristics as something high schools should be promoting.

Table 1: Characteristics that schools should emphasize

	AVERAGE RANKINGS, ALL TEACHERS
Healthy self-concept	2
Compassion	5
A vibrant, mature religious faith	6
Tolerance	7
Understanding and commitment to justice	8
A personal commitment to Jesus	9
Understanding and commitment to peace	10
Knowledge of Catholic doctrine	11
Acceptance of Catholic teachings on moral values	12
An understanding of global interdependence	13
A clear understanding of the Bible	14
An understanding of the structural roots of injustice	16

The rankings indicate that the affective dimensions of religious formation (self-concept, compassion, tolerance) receive the widest support. The faith dimension comes next. Generalized commitments to justice and peace follow, though global interdependence and an understanding of the structural aspects of injustice—which some consider the fundamental

EXHIBIT 3.1:
Perceptions of School Mission

By percentages who indicate *major emphasis*

	All Teachers	Catholic Laity	Non-Catholics	Religious
Mastery of reading, writing, and mathematics skills	89%	90%	95%	83%
A healthy self-concept	89	88	91	90
Critical thinking skills	83	83	87	82
Intellectual curiosity	81	81	89	77
Compassion	79	75	77	88
A vibrant, mature religious faith	72	67	54	96
Tolerance	69	65	71	74
Understanding and commitment to justice	68	64	68	77
A personal commitment to Jesus	63	57	49	86
Understanding and commitment to world peace	53	44	53	73
Knowledge of Catholic doctrine	52	51	35	68
Acceptance of Catholic teachings on moral values	52	51	29	70
An understanding of global interdependence	49	46	54	54
A clear understanding of the Bible	49	42	49	64
An understanding of history	49	48	56	44
An understanding of the structural roots of injustice	47	42	46	56
Aesthetic appreciation	32	28	38	38

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postulates of peace and justice—are ranked much lower. Relatively low on perceived school priorities are what many might consider the traditional components of religious education: doctrine, moral teachings, and Scripture.

Some important patterns emerge among the three categories of teachers (see Exhibit 3.1):

- Doctrine, Church teachings, and Scripture are given greater emphasis by religious than by lay faculty;
- Peace and justice are also emphasized more by religious faculty. Indeed, on each of the 12 religious education dimensions, religious assign greater emphasis than do lay faculty;
- Catholic lay teachers place greater emphasis on those characteristics that refer to faith, Jesus, doctrine, and social teachings than do non-Catholic teachers. Non-Catholic teachers assign greater importance to the affective and peace/justice characteristics.

One important conclusion is that the vast majority of Catholic high school teachers acknowledge that the schools' role in religious formation should include attention to a number of concerns. When we combine teachers who assign "major emphasis" with those who assign "moderate emphasis," 80 percent or more endorse each of the 12 religious education characteristics as something high schools should be promoting. On none of the 12 do more than 10 percent of teachers think schools should place "minor" or "no"emphasis.

What High Schools Do

Table 2 reports teachers' perceptions of three aspects of their school's commitment to religious formation.

When we combine "to some degree" and "to a high degree," more than three-fourths of teachers in all categories say schools not only communicate that education is a type of

While virtually all teachers believe their school places strong emphasis on the religious formation of students, some teachers do not see this emphasis influencing the selection of teachers.

Table 2: Schools' commitment to religious formation

	% "to some degree" or "to a high degree"			
	ALL TEACHERS	CATHOLIC LAY	NON-CATHOLICS	RELIGIOUS
The administration conveys to staff, parents, and students, by means of actions taken and decisions made, that education is a type of ministry.	84%	83%	79%	90%
The school demonstrates as much concern for faith development as for academic and social development.	94	94	93	96
In selecting new teachers, major emphasis is placed on evidence of candidates' commitment to faith or to the value system of the church.	59	59	46	67

ministry but even more strongly convey that faith development is as great a concern as academic and social development.

The marks are not so high when it comes to the process of selecting new teachers. Overall, slightly more than half (59%) of teachers believe their school "to some degree" or "to a high degree" places major emphasis on a teacher candidate's faith and value commitment.

One possible interpretation of these findings: While virtually all teachers believe their school places strong emphasis on the religious formation of students, some teachers do not see this emphasis influencing the selection of teachers. If this is true, schools may find it helpful to develop more explicit policies and practices relating the selection of teachers to the school's religious mission.

In response to a related question, 58 percent of teachers say that they believe at their school a teacher who announces that he or she is an atheist will find his/her contract will not be renewed.

Approximately two-thirds of teachers say that their school provides, on at least a yearly basis, in-service training for all faculty on their role in the school's overall religious mission. At the same time, there is a plea on the part of many teachers for clarification of that role, for a clear statement of the school's mission, for examination not only of the distinctiveness of Catholic schools but also of what it means to be a teacher in a Catholic school. This plea presents a challenge to administrators, one that involves vision—shaping their statements of mission—and action—dialoguing with and involving their staff in steps toward fulfilling their shared mission.

Two other statements address the teacher's role in religious and value education. Table 3 gives teachers' responses.

Note the disparity among the categories in both sets of responses. Only about one-half of non-Catholic teachers agree that their school has clear expectations. This perception may account, in part, for the fact that only one-fourth want in-service opportunities on religious and value formation. Uncertainty and possibly apprehension and/or misunderstanding of their role may make them unwilling to commit time and energy to what they may regard as a nebulous or irrelevant concept.

The perceptions of teachers are positive, but there is ample room for improvement and a more enthusiastic expression of commitment.

Table 3: Expectations and in-service training

	% who "strongly" or "moderately agree"			
	ALL TEACHERS	CATHOLIC LAY	NON-CATHOLICS	RELIGIOUS
My school has very clear expectations of the teacher's role in religious and value education.	68%	67%	55%	79%
I wish my school provided more in-service training on religious and value education.	49	47	26	72

In addition to their school's general approach to religious development, teachers assessed their school's commitment to fostering a community of faith, one of the frequently professed goals of Catholic education. To what degree, for example, do schools encourage the development of community? Table 4 shows teachers' responses to two different statements.

Table 4: Schools' commitment to community

	% "to some degree" or "to a high degree"			
	ALL TEACHERS	CATHOLIC LAY	NON-CATHOLICS	RELIGIOUS
Staff and students experience a deep sense of community.	77%	76%	73%	81%
Staff at this school pray together as a group and discuss their spiritual concerns.	46	49	43	43

About three-fourths of teachers feel that community is evident to some degree or to a high degree in their schools. Less than half report that teachers discuss their spiritual concerns and pray together. These responses suggest that many teachers do not see a necessary connection between community and the sharing of faith. This issue deserves reflection and discussion among high school administrators and teaching staffs.

What Teachers Do

How do teachers perceive their colleagues' commitments to religious formation? Four items that explored this question are listed in Exhibit 3.2.

Religious faculty have a slightly more positive evaluation of teachers than do lay teachers. For example, 36 percent of religious report that "most teachers seek to witness to the faith to a high degree," as compared to 20 percent of Catholic laity and 12 percent of non-Catholics.

Overall evaluations tend to suggest that religious formation receives some degree of attention from most teachers, but perhaps not at a profound or sustained level. The majority of teachers, for example, report that witnessing to the faith in the classroom occurs "to some degree," while only 22 percent claim it occurs "to a high degree." A majority (60%) also believe that "to some degree" the religion department is expected to handle faith development, but few believe this occurs "to a high degree." In summary, the perceptions of teachers are positive, but there is ample room for improvement and a more enthusiastic expression of commitment.

EXHIBIT 3.2:
Perceptions of Other Teachers

	All Teachers	Catholic Laity	Non-Catholics	Religious
In the classroom, most teachers seek to witness to their Christian faith				
Percent "to a high degree"	22%	20%	12%	36%
Percent "to some degree"	55	57	49	56
Percent "little" or "not at all"	23	23	38	8
Teachers tend to be apathetic about promoting faith development in students				
Percent "to a high degree"	5	5	7	3
Percent "to some degree"	36	35	33	40
Percent "little" or "not at all"	59	60	60	57
Teachers tend to leave the task of faith development to those in the religion department				
Percent "to a high degree"	22	23	25	18
Percent "to some degree"	60	56	61	65
Percent "little" or "not at all"	18	21	14	17
I think that non-Catholic teachers in my school should be as responsible for religious and value education as Catholic teachers				
Percent agree	75	73	62	90

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Three-quarters of all teachers (and 6 out of 10 non-Catholics) expect non-Catholic teachers to assume some measure of responsibility for religious and value formation, indicating that the concept of "teacher as religious educator" has broad general acceptance within the ranks of Catholic high school faculties.

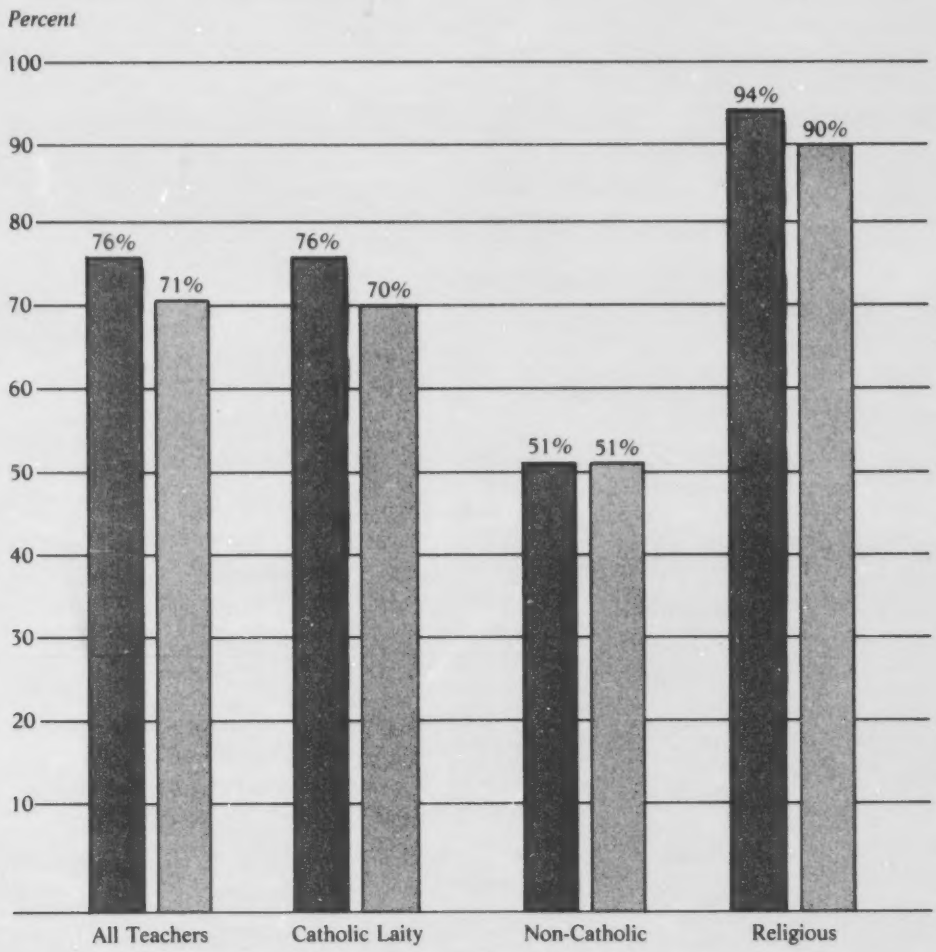
Religious Formation: Teachers' Self-Perceptions

Two survey items give a general indication of the degree to which teachers personally understand and accept their responsibilities to promote the religious and value aims of their schools. Responses are shown in Exhibit 3.3. Nine out of ten religious accept the mandate, as compared to seven of ten Catholic lay and five of ten non-Catholic teachers. Combining these categories, 76 percent of all teachers report feeling an obligation "to promote the religious faith of my students." The lower rate for non-Catholics may be due to the fact that nearly half "are not sure what my role is in the religious development of students."

Religious Formation Goals Teachers Set for Themselves

To this point, we have discovered that most teachers: (a) believe that Catholic high schools should be about the business of religious and value formation, which they understand includes a broad set of goals ranging from teaching of Catholic doctrine to promoting commitment to social justice and (b) assign to themselves, in their role as teacher, a measure of responsibility for the faith and value development of their students. We probed deeper into how teachers perceive their roles as teachers, knowing that definitions of

EXHIBIT 3.3:
Teachers' Self Perceptions of Their Role in Religious Formation



Legend

- Agree that "I feel an obligation to promote the religious faith of my students"
- Agree that "I know what my role is in the religious development of my students"

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Teachers seem to be more interested, or at least more comfortable, in communicating values about self and social responsibility than in promoting what might be considered the fundamental source of these values—namely, a religious faith rooted in a distinctively Catholic tradition.

these responsibilities vary greatly. Teachers in this project were asked to indicate the relative importance of each of 12 religious formation goals in meeting their responsibilities to promote the spiritual growth of their students. The 12 goals are listed on the next page in rank order, based on the percentages of teachers marking each as extremely important or very important.

The three goals that teachers find most important are experiential and social in emphasis. Conceivably, one could address these goals without using explicitly religious language or invoking theological concepts or symbols. Indeed, the least important goals on the list have to do with explicitly sharing one's religious faith and promoting an understanding of Catholic doctrine and teaching. What inferences can we draw from these findings? Teachers seem to be more interested, or at least more comfortable, in communicating values about self and social responsibility than in promoting what might be considered the fundamental source of these values—namely, a religious faith rooted in a distinctively Catholic tradition. Stated another way, teachers are more apt to be involved in forming students' moral and social values than in evangelization or catechesis. Perhaps the responsibilities for the explicitly religious tasks of evangelization and catechesis are still seen as objectives most appropriately delegated to the religious studies department and the campus ministry team.

	% EXTREMELY OR VERY IMPORTANT ALL TEACHERS
Help students develop a compassion for other people	82%
Help students see the relevance of a Christian value system in their daily lives	71
Help promote a sense of community within my school	70
Help students experience and affirm God's love	64
Help students develop a commitment to promoting social justice	59
Encourage students to participate in the Sacraments, liturgy, and common prayer	55
Encourage students to participate in service projects	55
Help students develop moral beliefs consistent with the Catholic Church's teachings	53
Promote faith development in my students	52
Help students understand Catholic Church doctrine and teaching	44
Challenge students to make a faith commitment	38
Tell students about my own religious faith	31

Some strong differences in goal priorities among teacher subgroups are shown in Exhibit 3.4. On the average, 78 percent of religious assign high importance to each of the 12, as compared to 52 percent of Catholic laity and 40 percent of non-Catholics. The greatest discrepancies between religious and lay faculty are on these facets of religious formation:

EXHIBIT 3.4:
Importance of 12 Teaching Goals

Percent *extremely* or *very important*

	All Teachers	Catholic Laity	Non-Catholics	Religious
Help students see the relevance of a Christian value system in their daily lives	71%	68%	50%	94%
Help promote a sense of community within my school	70	67	63	82
Tell students about my own religious faith	31	25	14	53
Promote faith development in my students	52	46	33	79
Challenge students to make a faith commitment	38	30	22	68
Help students develop compassion for other people	82	78	79	92
Help students develop a commitment to promoting social justice	59	51	58	77
Help students develop moral beliefs consistent with the Catholic Church's teachings	53	52	27	75
Help students experience and affirm God's love	64	59	44	90
Help students understand Catholic Church doctrine and teaching	44	40	17	70
Encourage students to participate in the Sacraments, liturgy, and common prayer	55	52	34	79
Encourage students to participate in service projects	55	53	42	71

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- Tell students about my own religious faith
- Challenge students to make a faith commitment
- Help students understand Catholic moral teachings
- Help students understand Catholic doctrine
- Encourage participation in Sacraments, liturgy, and common prayer

The differences between religious and lay faculty are relatively small on the social and affective dimensions of religious formation and relatively large on the dimensions of evangelization, doctrine, and ritual.

Teachers were also asked to evaluate their own success in achieving each of these 12 goals. The two goals that most often receive "fair" or "poor" evaluations are "to challenge students to make a faith commitment" and "to help students understand Catholic Church doctrine and teaching." About 50 percent of all teachers mark their performance as fair or poor on each of these two goals. None of the other 12 goals receive greater than 38 percent "fair" or "poor" ratings.

Index of Commitment to Religious Formation

A nine-point index of teachers' commitments to religious formation provides the basis for additional analysis. Responses to the items were scored in the following way:

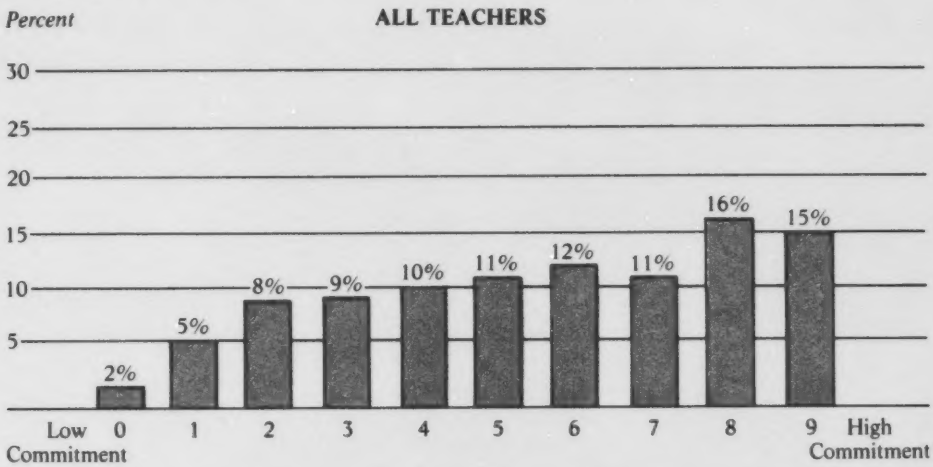
ITEM	+1 IF RESPONDED
I pray with my students at the start of class.	Frequently or Very Frequently
I attend school-wide liturgies and/or common prayer service.	Frequently or Very Frequently
I talk in the classroom about my religious faith.	Frequently or Very Frequently
I integrate religious and value concepts into the subject matter I teach.	Frequently or Very Frequently
I talk to individual students about matters of faith or values.	Frequently or Very Frequently
I actively seek to model a Christian lifestyle.	Frequently or Very Frequently
The Catholic Church's social teachings on such topics as human rights, energy, food, arms control, and peace inform how I teach.	Agree
I feel an obligation to promote the religious faith of my students.	Agree
I wish my school provided more in-service training opportunities on religious and value education.	Agree

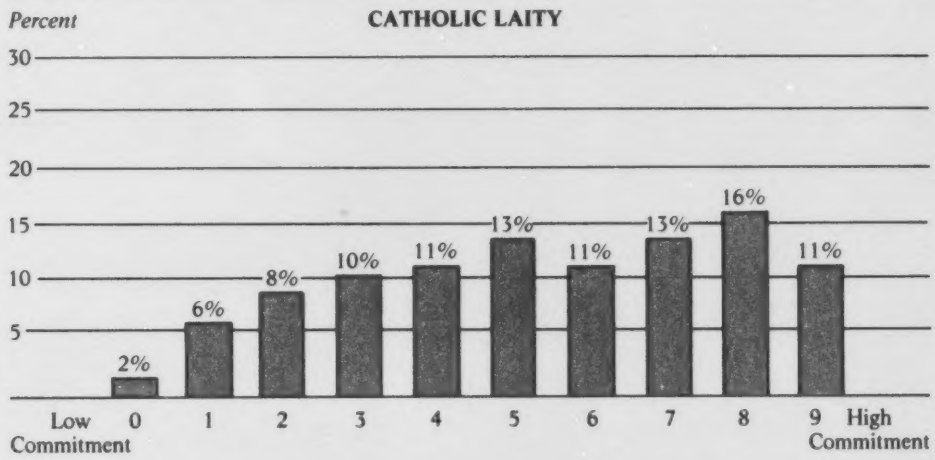
The index ranges from 0 (no measurable commitment to religious formation) to 9 (the highest possible degree of commitment to religious formation). The scale averages attained by the groups of teachers are as follows.

All Teachers	5.6
Religious	7.4
Catholic Laity	5.4
Non-Catholics	3.7

The distribution of each of the groups on the nine-item index is shown in Exhibit 3.5. Note that 93 percent of religious faculty score at the midpoint of 5 or higher, as compared to 64 percent of Catholic lay and 42 percent of non-Catholic faculty.

EXHIBIT 3.5:
Commitment to Religious Formation





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Summary

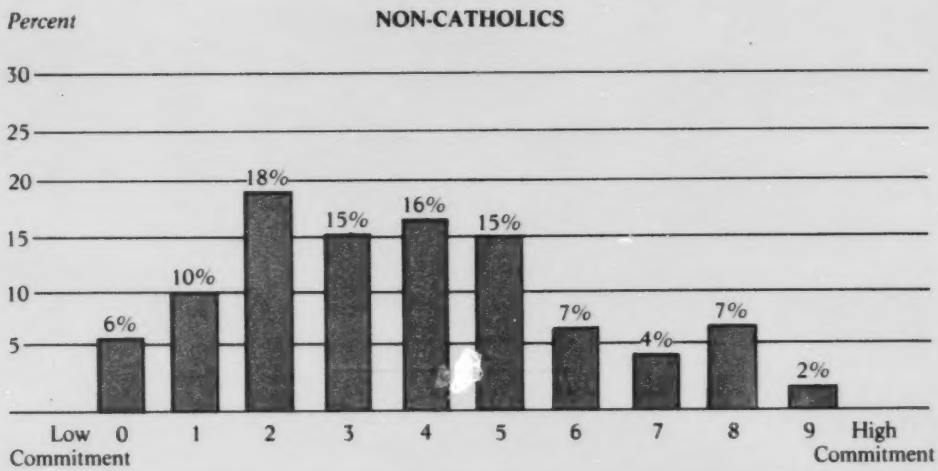
The major theme running through these findings is that religious faculty and lay faculty approach religious formation differently. Religious teachers as compared with lay teachers:

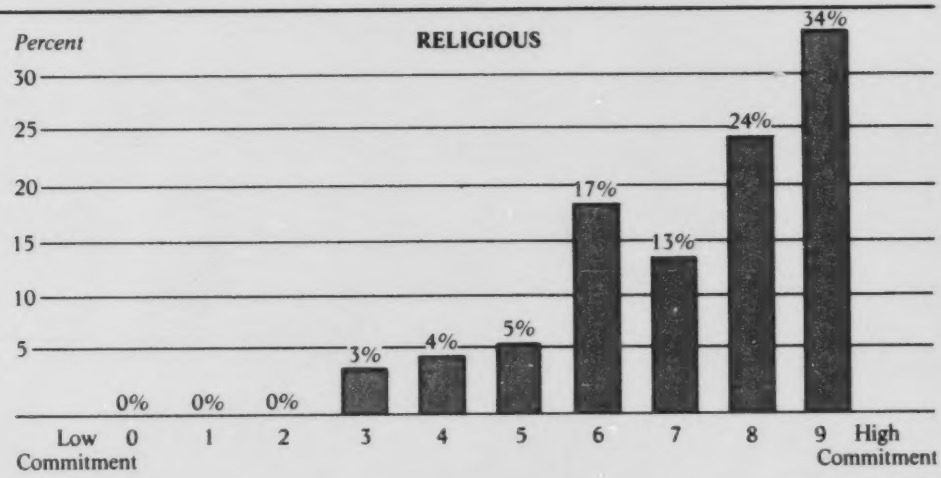
- Are more committed to communicating traditional Catholic doctrine and social teachings to their students.
- Are more willing to share explicitly religious sentiments (e.g., "my faith") with their students.

Lay teachers as compared with religious:

- Place higher priority in religious formation on affective and social dimensions, such as developing compassion and tolerance for others and experiencing and giving affirmation.

EXHIBIT 3.5 (continued)
Commitment to Religious Formation





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Using the nine-point index of commitment to religious formation, 56 percent of lay teachers (combining Catholic lay and non-Catholics) score at the midpoint or higher. Among religious, the rate is 93 percent.

In general, the findings provide a basis for cautious optimism. Lay teachers do not bring to schools the same religious formation priorities as do religious, but the differences in their perceptions are not antithetical. About three-quarters of all lay teachers, Catholics and non-Catholics, affirm their school's religious formation mission, and a majority report a personal commitment to participate in and contribute to the school's religious mission. This is a solid foundation on which effective religious formation endeavors can be built. On the average, lay teachers are neither hostile nor complacent, but rather, interested and motivated. On this base, improvements can be made. In the next chapter, we offer some preliminary suggestions, pointing out that there is widespread interest among teachers in learning more about the religious formation process.

At the same time, there is reason to be cautious. The evidence suggests that, without encouragement, clarification, and support, some teachers' efforts at religious formation could move in the direction of a kind of generalized humanism, in which emphasis is placed on social and personal values that are unconnected to the gospel message and to

the Church and its teachings. Perhaps at both the local level and the national level, educators need to clarify goals. If Catholic high schools are to serve the community as an integral part of the teaching ministry of the Church, then teaching as ministry must be more than a motto for faculties. If the study describes a solid base of commitment on which to build, it also underscores the need to move ahead with the building process.

Questions for Reflection and Discussion

1. How would you describe the characteristics of a strong religious formation program in a Catholic high school?
2. How often do you and other teachers/administrators find opportunity to discuss the mission of your school and effective methods for achieving it?
3. Should religious formation at the high school level be concerned with nurturing good and compassionate human beings, good and compassionate Christians, or good and compassionate Catholic Christians? Are there any contradictions or tensions among these? If so, how would you describe them? How would you resolve them?
4. How much assistance and encouragement do lay teachers get in the area of religious formation? How much assistance and encouragement is provided for religious faculty? In what form should assistance and encouragement come?
5. Did your training adequately prepare you to understand what your role is in the religious formation of youth in Catholic high schools? How helpful was your orientation to school in preparing you for the role? How helpful are in-service activities? Faculty retreats? What other kinds of school programs have proved helpful in this regard?
6. What are the most effective explicit and implicit ways in which religious formation occurs in your school?
7. Is it possible for a teacher or a school to emphasize equally all 12 of the characteristics listed in Chapter 3, Table 1? Would that constitute good religious formation?
8. Does the faculty have opportunities to express their own faith to each other?
9. Are you aware of some of the research in faith development (e.g., Fowler, Westeroff)? If so, does this research seem relevant to your school's situation?
10. How is commitment to faith development supported in budgetary allocations in your school? In the allocation of time and human resources?
11. What kinds of provisions should be made for faculty in-service activities, student and faculty service projects, and prayer and liturgical celebrations in the modern Catholic high school?
12. Should an avowed atheist be allowed to teach in a Catholic high school? An avowed agnostic? Why? Why not?
13. In what ways have you experienced community in your school? How would a spirit of community be visible to a casual observer or visitor? Does your sense of community at school include a sense of shared faith?
14. Are there some members of the professional staff with special leadership roles and unique responsibilities for religious formation? How would you describe the role of the principal? The religion department? The chaplains or campus ministers? The pastor? The provincial? Others?

Personal Notes

Conclusions and Recommendations

The findings of this study cannot be condensed into one single, evaluative statement about Catholic high school teachers and their contributions to the religious formation of students. The ideal, of course, is for each teacher to live and to share a faith that affirms the spiritual mission of the Catholic high school. Some findings support the view that most teachers are meeting these expectations. Other findings, however, are not as encouraging.

On the encouraging side, we can cite these findings:

- Most teachers teach in Catholic high schools because they seek the special kinds of religious and educational environments commonly found in these schools;
- Most teachers affirm basic doctrinal tenets of the Catholic faith;
- Most teachers demonstrate a compassion for people;
- Most teachers believe that the mission of Catholic schools includes promoting religious formation;
- Most teachers accept a personal responsibility to contribute to the religious formation of their students;
- Most teachers engage in some religious formation activities.

All of these conclusions are true of a greater percentage of religious faculty than lay faculty. But it is important to note that they are true also of the majority of lay teachers (Catholic and non-Catholic combined).

On the other hand, there are some findings that raise concerns. These include:

- Lay teachers tend to define their role in religious formation somewhat narrowly, with emphasis placed on nurturing compassion and tolerance. Lay teachers are much less likely than religious faculty to be involved in evangelization or catechetical activity. It would appear that lay teachers are generally working to form good and compassionate students with a commitment to service, but there is some question about the extent to which they communicate an explicitly religious motivation for service. The study assumes that the religious mission of schools requires a critical mass of teachers who are actively engaged in evangelizing and catechetical activities. Those functions are currently more likely to be performed by religious than by lay teachers. As the number of religious continues to decrease, the number of lay teachers who are competent and committed to evangelization and catechesis will have to increase if the schools are to maintain and strengthen their identity as religious institutions.

As the number of religious continues to decrease, the number of lay teachers who are competent and committed to evangelization and catechesis will have to increase if the schools are to maintain and strengthen their identity as religious institutions.

- Lay faculty differ considerably from religious faculty in their commitment to and level of activity in the institutional church. We should not expect lay teachers to be bonded to the Church in quite the same way as priests, sisters, and brothers. But we should expect Catholic lay teachers to model and encourage the kind of involvement that builds and sustains the community of faith. The survey findings suggest that this kind of institutional commitment needs to be strengthened.
- Both lay and religious teachers generally provide strong support on most indices of Catholic doctrine, Catholic moral values, and commitment to a specifically Catholic form of religious formation. Although the lay teachers offer lesser degrees of support than religious teachers, the differences are usually relatively small. It can be hypothesized that the differences between lay and religious are currently held to a minimum because of the influence of religious administrators and teachers. Most schools still have religious in some key administrative positions (75% of all Catholic high school principals are priests or religious) and most still have a significant minority of religious on the teaching staff. The presence of religious may still be a strong force in most schools in setting the religious climate and shaping expectations that draw lay teachers into religious formation efforts. The survey responses were anonymous and confidential, and the fact that many teachers report some disagreements with Church teachings suggests that the responses represent an honest and accurate portrait of current beliefs and attitudes. Nevertheless, it seems reasonable to conclude on the basis of this study that, in spite of their reduced numbers, religious continue to make a unique and vital contribution to the religious mission of the Catholic high school.

Recommendations

Principles drawn from the literature of organizational dynamics suggest that the potential for constructive change is strong in the Catholic high school community. We do not see evidence of the kinds of factors that often inhibit change. There is little evidence, for example, of active resistance to the religious mission of schools; there is no evidence of hostility for school programs or personnel that seek to promote religious formation. Rather, we see strong evidence of teachers' readiness to find constructive ways to strengthen religious and value formation activities. This is forcefully demonstrated in Exhibit 4.1, which shows the degree of interest teachers have in learning about each of 11 different aspects of religious formation. On each, a majority of teachers indicate strong or moderate interest. On none is the "no interest" response rate greater than 20 percent. Teachers show interest not only in those areas of high importance to them (e.g., value development) but also in those areas that, as Chapter 3 reports, are of lesser importance (e.g., faith development, Catholic doctrine, and Catholic social teachings). Exhibit 4.2 shows that the findings hold for both Catholic lay and religious faculty. These promising results should give renewed encouragement to resource development efforts at many levels—national, diocesan, regional, local. They also emphasize the importance of staff development, planning, and in-service activities at the school level.

With this positive climate for change in mind, we offer ten recommendations for strengthening religious formation. The first six can be implemented at the local school level. The last four describe initiatives that might originate more appropriately at diocesan, regional, or national levels. Throughout this list, we quote, when appropriate, the words of teachers who offered suggestions in response to an open-ended question appearing at the end of the survey. A more complete listing of these responses can be found in Appendix C.

EXHIBIT 4.1:
Resources for Religious Formation

Percentages for *all teachers*

	Strong interest	Moderate interest	A little interest	No interest
Resources which help clarify and explain the process of value development during adolescence	44%	41%	13%	2%
Workshops which help to explain how religious and value concepts can be effectively integrated into your subject area	39	36	19	7
Resources which help clarify and explain the process of faith development during adolescence	37	39	19	6
Workshops that help me with my own faith development	30	36	21	13
Resources which clarify Catholic social teachings	29	40	21	10
Seminars on effective methods for religious and value education	26	43	21	10
Continuing education opportunities in psychology	26	41	23	9
Seminars or other mechanisms which help clarify your school's expectations of teachers' responsibilities for religious formation	24	47	21	8
Resources which clarify Catholic doctrine	24	41	23	13
Continuing education opportunities in theology or religious studies	23	32	27	19
Opportunities for individual reading and study in religious education	22	38	29	11

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The Beliefs and Values of Catholic High School Teachers
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EXHIBIT 4.2:
Resources for Religious Formation

Percent with strong *or* moderate interest

	All Teachers	Catholic Laity	Non-Catholics	Religious
Resources which help clarify and explain the process of value development during adolescence	85%	85%	77%	92%
Workshops which help to explain how religious and value concepts can be effectively integrated into your subject area	75	73	59	88
Resources which help clarify and explain the process of faith development during adolescence	76	76	55	94
Workshops that help me with my own faith development	66	65	46	85
Resources which clarify Catholic social teachings	69	73	41	87
Seminars on effective methods for religious and value education	70	69	48	88
Continuing education opportunities in psychology	67	68	59	73
Seminars or other mechanisms which help clarify your school's expectations of teachers' responsibilities for religious formation	71	69	58	84
Resources which clarify Catholic doctrine	65	67	34	80
Continuing education opportunities in theology or religious studies	55	50	29	83
Opportunities for individual reading and study in religious education	60	56	45	81

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The Beliefs and Values of Catholic High School Teachers
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Recommendations for Schools

1. Discussing this report

This report is designed to be read and discussed by a number of audiences, two of which are school administrators and teachers. Staff seminars designed around this report could spark the kinds of interest in and dialogue about religious formation that promote a climate for growth and constructive change.

2. Clarifying what schools intend to accomplish

We showed in Chapter 3 that teachers, on the average, offer stronger support for the value, affective, and social dimensions of religious formation than the theological, doctrinal, institutional, or ritual dimensions. It is our hypothesis that schools have not adequately clarified what they mean by "religious formation." Without such clarification, the possibility increases that the explicitly Catholic aspect of religious development will be downplayed. A particularly useful document for clarifying school goals is *Sharing the Light of Faith.*[1]

While the religion curriculum is only one element in a school's religious formation program, it is a central and essential element. Schools need to develop a sound and balanced curriculum in religious studies that can provide both a cognitive and affective frame of reference for the entire formation effort.

Given the special leadership role of the department, religion teachers must be carefully selected and professionally prepared; the religion department must not be viewed as less important than other departments in drawing administrative and budgetary support.

3. Clarifying expectations for individual teachers

Most teachers report that "my school has very clear expectations of the teacher's role in religious and value education." However, about one out of five teachers does not share this claim. As one teacher noted, "I would like a clear, concise statement from the administration detailing what is expected of teachers. I don't have time for more discussions which lead nowhere and are never implemented in any case." High school administrators need to make available a vital and well-articulated statement of school philosophy or mission; staff should be involved in its creation/revision. A teacher's role in this unique mission needs to be carefully delineated. Moreover, particular attention needs to be paid to the concerns of non-Catholic teachers, most of whom feel some ambiguity regarding how open they can be about a faith orientation which departs from Catholicism.

A profound statement of expectations for teachers is recorded in *To Teach as Jesus Did,* the 1972 pastoral on Catholic education.[2] Most teachers report that they have not read this document. The percentages who have not are as follows:

All teachers	56%
Religious	23%
Catholic Laity	62%
Non-Catholics	83%

While the religion curriculum is only one element in a school's religious formation program, it is a central and essential element. Schools need to develop a sound and balanced curriculum in religious studies that can provide both a cognitive and affective frame of reference for the entire formation effort.

The reading and discussion of this document, in concert with the findings of this report, would likely produce a lively and thought-provoking workshop for a school's faculty.

It is important for teachers to understand that not all are expected to participate in religious formation in exactly the same way. Catholic high school teachers come to school with many gifts, but much uncertainty about how to share them. Teachers differ in skills and opportunity. Some have access to students in religion, English, or history classes, where religious issues are virtually unavoidable, while others have access primarily in mathematics courses. Differences in settings and styles may require somewhat different approaches, but every setting inevitably offers the teacher some opportunities for communication of personal beliefs and values. Teachers in a variety of disciplines reflected

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uncertainty about how "I can be a religious educator in a classroom setting." One teacher put it this way: "The integration of Catholic principles into 'secular' subjects—sociology, psychology, history, etc.—is not a strong point of most Catholic schools with which I am familiar. Teachers of these subjects are not prepared to do this."

4. Selecting teachers

What kinds of teacher characteristics promote commitment to religious formation? Our research suggests that four factors are particularly significant elements in measuring this commitment.[3]

- Holding religious motivations for wanting to teach in a Catholic setting
- Affirming the basic tenets of the Catholic faith
- Engaging in religious practices (prayer, Bible reading, church attendance)
- Placing personal importance on working for social justice

The more each of these is present in a teacher candidate, the more likely it is that he or she will actively participate in religious and value formation. Each of these characteristics can be addressed within the selection process.

5. Providing teachers with opportunities for spiritual growth

Christian formation and renewal most often occur in the context of community. Ideally, the parish or congregation provides this. However, the majority of lay teachers claim that, aside from attendance at Mass, they are not particularly active in a local church. It would seem that for many the local church is not serving as a vital faith community in which interchange, sharing, and probing occur. Schools could provide another opportunity for this kind of exchange among teachers. However, only nine percent of teachers report a high degree of faculty interaction on religious or spiritual concerns. The potential exists to meet a need expresed by Father Alfred McBride: ". . . one of the most pressing concerns among Catholic educational leaders is the Christian formation of Catholic educators."[4]

6. Offering faculty workshops and seminars

Local schools can make a major contribution to strengthening religious formation by offering opportunities for learning and discussion. The survey gives evidence of strong interest in a range of topics which could be addressed through in-service programs or other resources. Exhibits 4.1 and 4.2 describe 11 such topics. Sixty-five percent or more of all teachers express strong or moderate interest in learning more about the following:

- adolescent value development
- integration of religious and value concepts into subject areas
- adolescent faith development
- "my own faith development"
- Catholic doctrine
- school's expectations of teachers
- Catholic social teachings
- effective methods in religious and value education

". . . one of the most pressing concerns among Catholic educational leaders is the Christian formation of Catholic educators."

Other interests are found in teachers' open-ended responses; four of these are particularly significant. Teachers would find helpful:

- Resources on education for transformation (justice) and resources on educating from the perspective of the poor;
- Papal encyclicals, especially on peace and justice, to be studied and discussed by faculty;
- Simple forums for faculty sharing on handling encounters with students who are dealing with pregnancy, considering abortion, or living with alcoholic parents;
- Courses in development of personal peace and inner exploration through readings, interpersonal relations, and meditation.

Regional/National Strategies

Enhancing the religious formation activities of teachers is a responsibility that individual schools cannot fully meet on their own. Support is needed at a number of levels, including diocesan and religious community leadership, Catholic colleges and universities, foundations and donors, and national organizations such as the National Catholic Educational Association. The following four recommendations challenge these networks and organizations to provide the necessary initiatives and support.

7. Commissioning additional research

We noted earlier that teachers depart from Church teaching on abortion and birth control, and are unenthusiastic in their expressions of support for the Church's traditional social teaching.

Whether teachers' attitudes in these areas represent lack of information or disagreement and conscious resistance to authority is a question that needs to be addressed in further research. The answer to the question has major implications for how teacher training and in-service programs are developed. Local schools do not have the resources necessary to conduct this kind of research. It will require the collaboration of the national Catholic community and foundations committed to Catholic education.

8. Strengthening teacher training

Most Catholic high school teachers receive their academic training at Catholic colleges and universities. As described in Chapter 1, 50 percent of Catholic lay faculty and 95 percent of religious faculty earned their undergraduate degrees at Catholic institutions. If Catholic colleges were to establish (reestablish?) a respected place for theology in the core curriculum, schools would be able to build faculty in-service programs on a base of theological literacy. Without such a base, the schools are required to provide the kinds of remedial work that, in other disciplines, colleges describe as a most unwelcome burden.

If Catholic colleges were to establish (reestablish?) a respected place for theology in the core curriculum, schools would be able to build faculty in-service programs on a base of theological literacy. Without such a base, the schools are required to provide the kinds of remedial work that, in other disciplines, colleges describe as a most unwelcome burden.

9. Developing new resources

Local school efforts in religious formation would be greatly enhanced by the development and dissemination of new resources. Resources currently available need to be better publicized and more widely distributed among school administrators. Resources designed to support teacher in-service, teacher evaluation, and teacher selection need to be developed. Collaborative efforts involving diocesan or national organizations and foundations are needed in order to collect and evaluate existing resources and identify unaddressed needs. These efforts should be shaped in large part by survey findings on the kinds of resources that most appeal to teachers, and are most likely to be effective.

Teachers voiced strong opinions about the learning methodologies they prefer. We asked the following question in the survey:

> Listed below are seven different methods which could be used to help teachers learn new approaches to religious and value education. Which of these would you personally find the most helpful for gaining new information and perspective?

Resolution of compensation and governance issues will require major efforts at collaboration and the development of a broader base of support for Catholic education.

Rank order these seven, placing a 1 next to the method you would find most helpful, a 2 next to the second most useful, and so on until you have ranked all seven.

_____ A. View audio-visual presentations on religious and value education

_____ B. Attend lectures or talks by a national expert on religious and value education

_____ C. Attend workshops led by effective religious educators

_____ D. Attend structured group discussions on religious and value education, offered for teachers from your school only

_____ E. Attend structured group discussions on religious and value education, offered for teachers from several schools

_____ F. Read short articles on advances in religious and value education

_____ G. Read a 100-page monograph on advances in religious and value education

Results are shown in Exhibit 4.3. There is a strong preference for workshops or lectures, middle-level preference for structured group discussions, and very little preference for reading either short articles or long monographs. Teachers say they learn best through interaction with others, not through personal study.

10. Responding to lay teachers' needs

Recent research on Catholic schools should make us especially sensitive to two issues of vital importance to lay teachers. The NCEA-sponsored study, *The Catholic High School: A National Portrait*[5] raises important questions about compensation and governance. Lay teachers' salaries are not competitive with public school salaries. Salaries start low, and the top end of the scale is low for veteran teachers. Lay teachers, though in the majority in most schools, play relatively minor roles in governance and administrative decisions. The combination of these two factors has the potential to create some disharmony in schools, or at least some resistance by lay teachers to additional expectations about religious formation. Resolution of compensation and governance issues will require major efforts at collaboration and the development of a broader base of support for Catholic education. An adequate treatment of these questions extends well beyond the scope

EXHIBIT 4.3:
Interest in Seven Methods for Strengthening Teachers' Religious Formation Efforts

Percent of teachers who assigned a rank of 1 or 2

	All Teachers	Catholic Laity	Non-Catholics	Religious
Attend workshops led by effective religious educators	57%	54%	53%	66%
Attend lectures or talks by a national expert on religious and value education	42	36	41	56
Attend structured group discussions on religious and value education, offered for teachers from several schools	31	34	27	25
Attend structured group discussions on religious and value education, offered for teachers from your school only	30	34	30	21
View audio-visual presentations on religious and value education	24	24	30	19
Read short articles on advances in religious and value education	15	15	17	13
Read a 100-page monograph on advances in religious and value education	3	4	3	3

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The Beliefs and Values of Catholic High School Teachers
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of this report, but an authentic effort to address these justice issues would likely create a more beneficial climate for strengthening the contributions of all Catholic high school teachers to the school's religious mission.

Questions for Reflection and Discussion

1. What is the place of diversity in a Catholic high school faculty? Is there a place for teachers who teach well but leave religious formation to others?
2. How could your school better develop an effective program of religious formation? What are the obstacles? What are the assets?
3. What new resources for religious and value development do you think are most needed in your Catholic high school or in Catholic high schools in general?
4. How can school administrators effectively select teachers who will support religious formation? What kinds of questions and processes are appropriate to the screening process? What might be inappropriate?
5. How could universities and colleges better prepare teachers for teaching in a Catholic high school? How can diocesan offices and religious communities contribute to more effective preparation of teachers?
6. How could you and your school involve parents in addressing some of the needs revealed in this report?
7. How might in-service programs on religious formation issues be financed? How can genuine teacher participation and involvement be encouraged?

Personal Notes

Notes

Introduction

1. Coleman, J.S., Hoffer, T., & Kilgore, S. (1982). *High school achievement: Public, Catholic, and private schools compared.* New York: Basic Books.
2. Catholic Bishops. (1976, May 6). *Teach them.* Washington, DC: United States Catholic Conference, p. 3.
3. Brother Medard Shea, in Introduction to McBride, A.A. (1981). *The Christian formation of Catholic educators.* Washington, DC: National Catholic Educational Association, p. 5.
4. Neuwien, R.A. (Ed.). (1966). *Catholic schools in action: The report of a Notre Dame study of Catholic elementary and secondary schools in the U.S.* Notre Dame: University of Notre Dame Press.
5. Yeager, R.J., Benson, P.L., Guerra, M.J., & Manno, B.V. (1985). *The Catholic high school: A national portrait.* Washington, DC: National Catholic Educational Association.
6. *Ibid.*
7. The stratification categories were as follows:
   For region: New England, Mideast, Great Lakes, Plains, Southeast, West/FarWest
   For size: Under 300, 300-500, 501-750, 751-1000, over 1,000
8. Yeager, Benson, Guerra, & Manno. *The Catholic high school: A national portrait.*

Chapter 1

1. Neuwien, R.A. (Ed.). (1966). *Catholic schools in action: The report of a Notre Dame study of Catholic elementary and secondary schools in the U.S.* Notre Dame: University of Notre Dame Press.
2. Bryk, A.S., Holland, P.B., Lee, V.E., & Carriedo, R. (1984). *Effective Catholic schools: An exploration.* Washington, DC: National Catholic Educational Association, p. 32.
3. Yeager, R.J., Benson, P.L., Guerra, M.J., & Manno, B.V. (1985). *The Catholic high school: A national portrait.* Washington, DC: National Catholic Educational Association.
4. Metropolitan Life Insurance Company. (1984). *The American teacher.* New York: Author p. 12.

Chapter 2

1. These items were adapted from Greeley, A.M., McCready, W.C., & McCourt, K., *Catholic schools in a declining church.* Kansas City: Sheed & Ward.
2. Monism is usually seen as a subcategory of pantheism. See Thomas, G.F. (1970). *Philosophy and religious belief.* New York: Charles Scribner's Sons, for an elaboration of this point.
3. Flint, R. (1889). *Anti-theistic theories.* Edinburgh: William Blackwood & Sons, p. 336.
4. For a discussion of panentheism, see Hartshorne, C. (1964). *Man's vision of God and the logic of theism.* Hamden, CT: Anchor Books.
5. See Benson, P.L., & Williams, D.L. (1982). *Religion on Capitol Hill: Myths and realities.* San Francisco: Harper & Row, for an elaboration of this point.
6. In a one-way analysis of variance, there is a significant main effect for teacher category ($F = 4.46$, $p < .0118$).
7. $R = .10$, $p < .007$.
8. R with a binary humanities item is .16, $p < .0001$.
9. Intercorrelations among these variables tend to be in the .30 range.

10. These intercorrelations also tend to be in the .30 range.
11. Benson & Williams, *Religion on Capitol Hill: Myths and realities.*
12. $F = 15.08$, $p<.0001$.
13. $F = 75.31$, $p<.0001$.
14. F interaction of age and sex $= 4.99$, $p<.007$.
15. Most of the items were adapted from Greeley, McCready, & McCourt, *Catholic schools in a declining church.*
16. $F = 86.28$, $p<.0001$. This effect was found in a three-way analysis of variance using age, sex, and teacher category as independent variables. No significant interactions were found.
17. $F = 131.39$, $p<.0001$.
18. The Sacred Congregation for Catholic Education. (1982). *Lay Catholics in schools: Witnesses to faith.* Printed in U.S.A. by the Daughters of St. Paul, Boston, MA, p.13.

Chapter 3

1. Moran, F. (1983). *Religious education development: Images for the future.* Minneapolis: Winston Press, pp. 187-207.
2. *Ibid,* p. 204.
3. Neuwien, R.A. (Ed.). (1966). *Catholic schools in action: The report of a Notre Dame study of Catholic elementary and secondary schools in the U.S.* Notre Dame: University of Notre Dame Press, p. 18.

Chapter 4

1. National Conference of Catholic Bishops. (1979). *Sharing the light of faith: National catechetical directory for Catholics of the United States.* Washington, DC: United States Catholic Conference.
2. National Conference of Catholic Bishops. (1973). *To teach as Jesus did.* Washington, DC: United States Catholic Conference.
3. These variables, based on a multiple regression analysis, account for 49 percent of the variance in commitment to religious formation.
4. McBride, A. (1981). *The Christian formation of Catholic educators.* Washington, DC: National Catholic Educational Association.
5. Yeager, R.J., Benson, P.L., Guerra, M.J., & Manno, B.V. (1985). *The Catholic high school: A national portrait.* Washington, DC: National Catholic Educational Association.

Survey Instrument

The following is a copy of the 260-item instrument used for this study. The questionnaire was administered to a national sample of 1,062 full-time teachers in Catholic high schools.

SECTION I: PERSONAL BACKGROUND

Please check one answer for each question.

1. How would you describe yourself? *(Choose one response)*
   - ☐¹ American Indian
   - ☐² Asian
   - ☐³ Black, not of Hispanic origin
   - ☐⁴ Hispanic
   - ☐⁵ White, not of Hispanic origin

2. What is your sex?
   - ☐¹ Male ☐² Female

3. In which age range are you?
   - ☐¹ Under 25
   - ☐² 25 - 34
   - ☐³ 35 - 44
   - ☐⁴ 45 - 54
   - ☐⁵ 55 - 64
   - ☐⁶ 65 and older

4. What is your current marital status?
   - ☐¹ Single and never married
   - ☐² Divorced and now single
   - ☐³ Widowed and now single
   - ☐⁴ Separated
   - ☐⁵ Divorced and remarried
   - ☐⁶ Widowed and remarried
   - ☐⁷ Married

5. Have you ever been ordained to the priesthood or diaconate, or made vows in a religious community?
   - ☐¹ Yes ☐² No

6. Which of these categories applies to you now? (Mark the *one* best answer)
   - ☐¹ Catholic layman
   - ☐² Catholic laywoman
   - ☐³ Non-Catholic layman
   - ☐⁴ Non-Catholic laywoman
   - ☐⁵ Priest, diocesan
   - ☐⁶ Priest, religious
   - ☐⁷ Religious man (affiliated with religious order)
   - ☐⁸ Religious woman (affiliated with religious order)

Counting the present school year, how many years have you taught in each of the following kinds of schools? *(Mark one answer for each question)*

Years:	0	1-3	4-7	8-12	13-18	19-25	26-35	36 & over
7. Catholic	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶	☐⁷	☐⁸
8. Non-Catholic, church-affiliated	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶	☐⁷	☐⁸
9. Private, not church-related	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶	☐⁷	☐⁸
10. Public	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶	☐⁷	☐⁸

11. Are you currently a full-time or part-time teacher?
   - ☐¹ Full-time
   - ☐² Part-time

12. In which **one** of these areas do you do the majority of your teaching?
   - ☐¹ A. Business and Management
   - ☐² B. Communications (journalism, radio/television, photography)
   - ☐³ C. Computer Sciences
   - ☐⁴ D. Foreign Languages
   - ☐⁵ E. Health/Physical Education
   - ☐⁶ F. Home Economics
   - ☐⁷ G. Industrial, Technical, Trade
   - ☐⁸ H. Letters (English, literature, classics, composition, speech)
   - ☐⁹ I. Life Sciences (biology, botany, zoology)
   - ☐¹⁰ J. Mathematics (algebra, calculus, geometry, statistics)
   - ☐¹¹ K. Multi/Interdisciplinary Studies (humanities, women's studies)
   - ☐¹² L. Philosophy/Religion/Theology
   - ☐¹³ M. Physical Sciences (chemistry, physics, geology)
   - ☐¹⁴ N. Psychology/Sociology (social problems, urban problems)
   - ☐¹⁵ O. Social Sciences (economics, geography, history, political science)
   - ☐¹⁶ P. Visual & Performing Arts (dance, dramatic arts, fine arts, music)
   - ☐¹⁷ Q. Other. Describe: _____

How many full academic years did you spend in postulate, novitiate, and/or seminary training? A full academic year equals approximately nine months of full-time course work. *(Check one answer for each)*

Years:	0	1 or less	2-3	4-6	7-9	10 & over
13. Postulate	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶
14. Novitiate	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶
15. Seminary	☐¹	☐²	☐³	☐⁴	☐⁵	☐⁶

16. What is the highest academic degree you now hold?
   - ☐¹ Less than B.A. or B.S.
   - ☐² B.A. or B.S.
   - ☐³ B.A. or B.S. + 15 credits
   - ☐⁴ M.A. or M.S.
   - ☐⁵ M.A. or M.S. + 30 credits
   - ☐⁶ Licentiate
   - ☐⁷ Educational Specialist
   - ☐⁸ Doctorate

17. How many years from grades 1 to 8 did you attend a Catholic school?
   - ☐¹ 0
   - ☐² 1
   - ☐³ 2
   - ☐⁴ 3
   - ☐⁵ 4
   - ☐⁶ 5
   - ☐⁷ 6
   - ☐⁸ 7
   - ☐⁹ 8

18. How many years from grades 9 through 12 did you attend a Catholic school?
   - ☐¹ 0
   - ☐² 1
   - ☐³ 2
   - ☐⁴ 3
   - ☐⁵ 4

19. From what kind of institution did you receive your undergraduate degree?
   - ☐¹ Catholic-affiliated
   - ☐² Church-affiliated but not Catholic
   - ☐³ Private but not church-affiliated
   - ☐⁴ Public

20. How would you describe your political affiliation?
   - ☐¹ Republican
   - ☐² Democrat
   - ☐³ Independent
   - ☐⁴ Other

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21. How would you describe your political orientation?
- ☐1 Very conservative
- ☐2 Conservative
- ☐3 Moderate
- ☐4 Liberal
- ☐5 Very liberal

For each of the following, indicate how actively you participate. *(Mark one answer for each activity)*

	Extremely active	Very active	Active	Not very active	Not at all active
22. Other than attending worship services, how active are you in a church or synagogue?	☐1	☐2	☐3	☐4	☐5
23. How active, either coordinating or attending, are you in your school's extracurricular programming (e.g., athletics, drama, music)?	☐1	☐2	☐3	☐4	☐5
24. Beyond your teaching assignment, how active are you in your school's religious activities and programs?	☐1	☐2	☐3	☐4	☐5
25. How active, beyond voting, are you in local, state, or national politics?	☐1	☐2	☐3	☐4	☐5
26. How active are you in national peace and justice issues?	☐1	☐2	☐3	☐4	☐5
27. How active are you in giving volunteer time to helping the poor, sick, elderly, or institutionalized?	☐1	☐2	☐3	☐4	☐5

28. Overall, how important is religion in your life? *(Mark one answer)*
- ☐1 It is the most important influence in my life.
- ☐2 It is one of the most important influences in my life.
- ☐3 It is a somewhat important influence in my life.
- ☐4 It is one of the least important influences in my life.
- ☐5 It is the least important influence in my life.

29. The following are reasons given for teaching in a Catholic high school. Choose the **one** response that comes closest to your **Primary** reason and another response which is a **Secondary** reason.

Primary	Secondary		
☐1	☐2	A.	Opportunity to witness to my faith
☐1	☐2	B.	Opportunity to be part of a faith community
☐1	☐2	C.	The salary and benefits
☐1	☐2	D.	Influence of a teacher I have had
☐1	☐2	E.	Means of gaining experience for future opportunities
☐1	☐2	F.	God's choice for my life
☐1	☐2	G.	My own experiences during adolescence
☐1	☐2	H.	View of teaching as ministry
☐1	☐2	I.	Desire to teach in this kind of educational environment
☐1	☐2	J.	Love of teaching
☐1	☐2	K.	Only teaching position available to me
☐1	☐2	L.	None of these reasons

30. In what type of high school are you now teaching?
- ☐1 Diocesan
- ☐2 Parochial (or parish-related)
- ☐3 Inter-parochial or inter-parish
- ☐4 Owned or operated by a religious order
- ☐5 Independent, governed by a lay board

31. How many students does your high school have in grades 9 through 12?
- ☐1 Under 300
- ☐2 301 - 500
- ☐3 501 - 750
- ☐4 751 - 1,000
- ☐5 Over 1,000

32. In which of the following locations is your high school located?
- ☐1 In a small town (under 5,000)
- ☐2 In a town of 5,000 - 25,000
- ☐3 In a city of 25,000 - 50,000
- ☐4 In a city of 50,000 - 100,000
- ☐5 In a large city of 100,000 - 500,000
- ☐6 In the suburb of a large city
- ☐7 In a very large city (over 500,000)
- ☐8 In the suburb of a very large city

33. What is your religious affiliation? *(Mark one answer)*
- ☐1 I do not belong to a church or synagogue.
- ☐2 African Methodist Episcopal
- ☐3 Baptist: Baptist General Conference
- ☐4 Baptist: Southern Baptist Convention
- ☐5 Baptist: Other
- ☐6 Brethren: Church of the Brethren
- ☐7 Christian Science
- ☐8 Churches of God, General Conference
- ☐9 Disciples of Christ
- ☐10 Episcopal, Protestant Episcopal Church
- ☐11 Evangelical Covenant Church of America
- ☐12 Jewish
- ☐13 Lutheran: The American Lutheran Church
- ☐14 Lutheran: The Lutheran Church in America
- ☐15 Lutheran: The Lutheran Church — Missouri Synod
- ☐16 Lutheran: Other
- ☐17 Mennonite
- ☐18 Methodist, United Methodist Church
- ☐19 Mormon, Latter Day Saints
- ☐20 Presbyterian
- ☐21 Reformed: Christian Reformed Church
- ☐22 Reformed: Reformed Church in America
- ☐23 Roman Catholic
- ☐24 Seventh-day Adventist
- ☐25 Unitarian-Universalist
- ☐26 United Church of Christ
- ☐27 Other. Please specify: _____

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SECTION II: RELIGIOUS BELIEFS

34. Which of the following five statements is truest for you? *(Mark one answer)*
- ☐¹ I **don't believe** in God or an ultimate religious reality (some power, being, force, or energy that holds things together and influences the world's destiny).
- ☐² I **don't think it is possible** for me to know whether God or an ultimate religious reality exists.
- ☐³ I am **uncertain** but lean toward not believing in God or an ultimate religious reality.
- ☐⁴ I am **uncertain** but lean toward believing in God or an ultimate religious reality.
- ☐⁵ I **definitely** believe that God or an ultimate religious reality exists.

35. Pictured here are six different views of how God is related to the world. Mark the one which best represents your belief about how God is related to the world. If none of the six is appropriate to you, check this box: ☐¹

☐² God and the world are one.

☐³ The world is part of God, but God is greater and larger than the world.

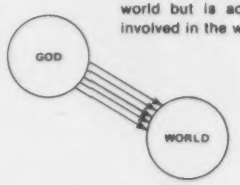
☐⁴ Human beings are part of God.

☐⁵

God set the world into motion but does not play an active role in the world.

☐⁶ God transcends the world, entering the world infrequently.

☐⁷ God transcends the world but is actively involved in the world.



Statements 36-70 reflect a variety of religious beliefs. Please read each and, though the phrasing may be different from the language you would use, respond quickly to the content of the statement. *(Choose one answer for each statement)*

	Strongly agree	Moderately agree	Neither agree nor disagree	Moderately disagree	Strongly disagree
36. I believe there is life after death.	☐¹	☐²	☐³	☐⁴	☐⁵
37. I believe the Bible is the Word of God.	☐¹	☐²	☐³	☐⁴	☐⁵
38. There is no definite proof that God exists.	☐¹	☐²	☐³	☐⁴	☐⁵
39. I have accepted Jesus as my Savior.	☐¹	☐²	☐³	☐⁴	☐⁵
40. Mary, the mother of Jesus, is for me an example of how I should live.	☐¹	☐²	☐³	☐⁴	☐⁵
41. God accepts me as I am.	☐¹	☐²	☐³	☐⁴	☐⁵
42. I believe the term "salvation" refers to the improvement of social conditions on earth.	☐¹	☐²	☐³	☐⁴	☐⁵
43. The Devil really exists.	☐¹	☐²	☐³	☐⁴	☐⁵
44. It is a sin for a Catholic to miss weekly Mass obligation when he or she easily could have attended.	☐¹	☐²	☐³	☐⁴	☐⁵
45. I believe Jesus was a great man, but I don't think he was the Son of God.	☐¹	☐²	☐³	☐⁴	☐⁵
46. God is my constant companion.	☐¹	☐²	☐³	☐⁴	☐⁵
47. I believe the Bible is the actual word of God and is to be taken literally, word for word.	☐¹	☐²	☐³	☐⁴	☐⁵
48. The major purpose of religion should be to help people establish a close, personal relationship with God.	☐¹	☐²	☐³	☐⁴	☐⁵
49. The message of the Bible is freedom and liberation.	☐¹	☐²	☐³	☐⁴	☐⁵
50. Under certain conditions, the Pope is infallible when he speaks on matters of faith and morals.	☐¹	☐²	☐³	☐⁴	☐⁵
51. God will punish for all eternity those who are evil.	☐¹	☐²	☐³	☐⁴	☐⁵
52. I believe Jesus died on the cross and rose again.	☐¹	☐²	☐³	☐⁴	☐⁵
53. I believe God created the universe.	☐¹	☐²	☐³	☐⁴	☐⁵

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	Strongly agree	Moderately agree	Neither agree nor disagree	Moderately disagree	Strongly disagree
54. God is in my life more as a symbol or an idea than as a real presence I can feel.	☐1	☐2	☐3	☐4	☐5
55. I experience Jesus as a close, personal friend.	☐1	☐2	☐3	☐4	☐5
56. God has a plan for my life.	☐1	☐2	☐3	☐4	☐5
57. I come to know God better through the church.	☐1	☐2	☐3	☐4	☐5
58. I believe that God will punish me if I do something wrong.	☐1	☐2	☐3	☐4	☐5
59. In life after death, persons will lose their individuality and become part of a more communal identity.	☐1	☐2	☐3	☐4	☐5
60. God pays attention to everything I think and do.	☐1	☐2	☐3	☐4	☐5
61. God liberates me, sets me free.	☐1	☐2	☐3	☐4	☐5
62. Jesus directly handed over the leadership of His Church to Peter and his successors.	☐1	☐2	☐3	☐4	☐5
63. I believe one must accept Jesus Christ as Lord and Savior to be saved from sin.	☐1	☐2	☐3	☐4	☐5
64. God, to me, is too abstract for human minds to comprehend fully.	☐1	☐2	☐3	☐4	☐5
65. When I pray, I often ask God to help draw the people of the world closer together.	☐1	☐2	☐3	☐4	☐5
66. God, to me, is more a process or a force than a concrete being or entity.	☐1	☐2	☐3	☐4	☐5
67. I identify with those Christians who are identified as "charismatic."	☐1	☐2	☐3	☐4	☐5
68. In life after death, I believe each person will retain his or her sense of individuality.	☐1	☐2	☐3	☐4	☐5
69. The major purpose of religion should be to create bonds of love and compassion among people.	☐1	☐2	☐3	☐4	☐5
70. God doesn't really care how he is worshiped, as long as he is worshiped.	☐1	☐2	☐3	☐4	☐5

Statements 71-87 deal with the impact of religious faith in your life. If religious faith is not a factor in your life, skip to question 88.

	Strongly agree	Moderately agree	Neither agree nor disagree	Moderately disagree	Strongly disagree
71. My religious faith makes me feel as if a burden has been lifted from my shoulders.	☐1	☐2	☐3	☐4	☐5
72. My religious faith has helped me to become more open and spontaneous.	☐1	☐2	☐3	☐4	☐5
73. My religious faith lessens the amount of anxiety and worry in my life.	☐1	☐2	☐3	☐4	☐5
74. My religious faith gives me comfort.	☐1	☐2	☐3	☐4	☐5
75. My religious faith turns my attention away from my own needs and toward the needs of others.	☐1	☐2	☐3	☐4	☐5
76. My religious faith has caused me to be a happier person.	☐1	☐2	☐3	☐4	☐5
77. My religious faith has led me to have a stronger appreciation of my own individuality.	☐1	☐2	☐3	☐4	☐5
78. My religious faith makes me aware of all the suffering in the world.	☐1	☐2	☐3	☐4	☐5
79. My religious faith leads me to celebrate the beauty and richness of life.	☐1	☐2	☐3	☐4	☐5
80. My religious faith strengthens my sense of self-worth.	☐1	☐2	☐3	☐4	☐5
81. My religious faith causes me to avoid some of the pleasures of life.	☐1	☐2	☐3	☐4	☐5
82. My religious faith has caused me to feel a deep sense of oneness or unity with humanity.	☐1	☐2	☐3	☐4	☐5
83. My religious faith influences the priorities in my life.	☐1	☐2	☐3	☐4	☐5
84. My religious faith causes me to place severe limits on my behavior.	☐1	☐2	☐3	☐4	☐5
85. My religious faith gives me a sense of peace and tranquility.	☐1	☐2	☐3	☐4	☐5
86. My religious faith has little impact on how I lead my life.	☐1	☐2	☐3	☐4	☐5
87. My religious faith compels me to join the fight against world poverty and hunger.	☐1	☐2	☐3	☐4	☐5

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Religion, for most people, creates a sense of responsibility or obligation in life. In **your own religious life**, how much **emphasis** do you put on each of the following? If religion is not part of your life, skip to question 98. *(Mark one answer for each)*

	No emphasis	A little emphasis	Some emphasis	Quite a bit	A great deal
88. To be aware of God during each day	□1	□2	□3	□4	□5
89. To work for social justice	□1	□2	□3	□4	□5
90. To pray	□1	□2	□3	□4	□5
91. To obey God's rules	□1	□2	□3	□4	□5
92. To listen to God	□1	□2	□3	□4	□5
93. To eliminate racial prejudice	□1	□2	□3	□4	□5
94. To worship God	□1	□2	□3	□4	□5
95. To avoid temptation	□1	□2	□3	□4	□5
96. To help less fortunate people	□1	□2	□3	□4	□5
97. To work for world peace	□1	□2	□3	□4	□5

SECTION III: RELIGIOUS PRACTICES AND EXPERIENCES

98. Are you a member of a church or synagogue?
- □1 Yes
- □2 No

	Every day	Several times a week	Once a week	2 - 3 times a month	Once a month	Several times a year	About once a year	Never
99. How often do you pray, other than at meals or at church or synagogue?	□1	□2	□3	□4	□5	□6	□7	□8
100. How often do you attend worship services at a church or synagogue?	□1	□2	□3	□4	□5	□6	□7	□8
101. How often do you read Scripture?	□1	□2	□3	□4	□5	□6	□7	□8

For each of the following experiences, mark one answer.

	Yes, 10 times or more	Yes, 3-9 times	Yes, once or twice	I'm not sure	No
102. Have you ever had a mystical experience in which you felt one with God?	□1	□2	□3	□4	□5
103. Have you experienced a sense of oneness with the universe?	□1	□2	□3	□4	□5
104. Have you spoken in tongues?	□1	□2	□3	□4	□5
105. Have you ever directly tried to encourage someone to believe in Jesus Christ or to accept him as his or her Savior?	□1	□2	□3	□4	□5

106. Would you say that you have been "born again" or have had a "born again" experience — that is, a turning point in your life when you committed yourself to Christ? *(Mark one answer)*
- □1 Yes, and it was a specific moment in my life I can remember.
- □2 Yes, but it was a gradual experience that occurred over a period of time.
- □3 I'm not sure.
- □4 No

Answer the following three questions if you are Catholic. If you are not, skip to question 110.

	Every day	Several times a week	Once a week	2-3 times a month	Once a month	Several times a year	About once a year	Never
107. How often do you attend Mass?	□1	□2	□3	□4	□5	□6	□7	□8
108. How often do you go to confession?	□1	□2	□3	□4	□5	□6	□7	□8
109. How often do you receive communion?	□1	□2	□3	□4	□5	□6	□7	□8

110. Which of the following categories applies to you? *(Mark one)*
- □1 I've been a Catholic all my life.
- □2 I converted to Catholicism.
- □3 I was a Catholic but am now a member of another religious denomination.
- □4 I was a Catholic and am not now a formal member of any church or religious body.
- □5 I have never been a Catholic.

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SECTION IV: VALUES

Listed below is a series of moral issues. Although there are few details to clarify the issues, nonetheless try to determine how right or wrong each is for you. Your **personal** view is asked for here, not the view you think you should take or the view others may want you to hold.

	Always morally right	Usually morally right	Not sure/ neutral	Usually morally wrong	Always morally wrong
111. Remarriage by two divorced adults who love each other (and whose former spouses are living)	☐¹	☐²	☐³	☐⁴	☐⁵
112. Sexual relations by two unmarried adults (21 or older) who love each other	☐¹	☐²	☐³	☐⁴	☐⁵
113. The practice of euthanasia ("mercy killing") in situations where a person has an incurable disease and both the patient and the family request the termination of life	☐¹	☐²	☐³	☐⁴	☐⁵
114. Legal abortion when the chance of a serious defect in the baby is great	☐¹	☐²	☐³	☐⁴	☐⁵
115. Legal abortion if the danger to the mother's health is great	☐¹	☐²	☐³	☐⁴	☐⁵
116. The practice of artificial birth control by a married couple who desire to have no more children	☐¹	☐²	☐³	☐⁴	☐⁵
117. Sexual relations between two consenting adults of the same sex	☐¹	☐²	☐³	☐⁴	☐⁵
118. Legal abortion for a married woman who does not want more children	☐¹	☐²	☐³	☐⁴	☐⁵
119. Premarital intercourse by two 17-year-olds who love each other	☐¹	☐²	☐³	☐⁴	☐⁵

Listed below are 22 life goals. For each statement, indicate how important the goal **currently** is in your own life. Mark one answer for each of the 22. As you proceed through the list, try to mark no more than 4 or 5 of the goals as **extremely important.** Similarly, try to mark no more than 4 or 5 as **quite important.**

	Unimportant	Not very important	Somewhat important	Quite important	Extremely important
120. To have an exciting, fun-filled life	☐¹	☐²	☐³	☐⁴	☐⁵
121. To spend time helping people who are less fortunate than I am	☐¹	☐²	☐³	☐⁴	☐⁵
122. To have God at the center of my life	☐¹	☐²	☐³	☐⁴	☐⁵
123. To help promote economic and social justice	☐¹	☐²	☐³	☐⁴	☐⁵
124. To be well-liked	☐¹	☐²	☐³	☐⁴	☐⁵
125. To feel good about myself	☐¹	☐²	☐³	☐⁴	☐⁵
126. To find happiness	☐¹	☐²	☐³	☐⁴	☐⁵
127. To be kind and loving to other people	☐¹	☐²	☐³	☐⁴	☐⁵
128. To be successful in my career	☐¹	☐²	☐³	☐⁴	☐⁵
129. To help promote world peace	☐¹	☐²	☐³	☐⁴	☐⁵
130. To practice moderation in everything I do	☐¹	☐²	☐³	☐⁴	☐⁵
131. To do whatever I want to do, whenever I want to do it	☐¹	☐²	☐³	☐⁴	☐⁵
132. To help combat racism	☐¹	☐²	☐³	☐⁴	☐⁵
133. To have many friends who care about me	☐¹	☐²	☐³	☐⁴	☐⁵
134. To have a strong and meaningful religious faith	☐¹	☐²	☐³	☐⁴	☐⁵
135. To have good physical and emotional health	☐¹	☐²	☐³	☐⁴	☐⁵
136. To help change American economic policies which oppress people in other countries	☐¹	☐²	☐³	☐⁴	☐⁵
137. To have more money than I have now	☐¹	☐²	☐³	☐⁴	☐⁵
138. To develop my skills and abilities	☐¹	☐²	☐³	☐⁴	☐⁵
139. To have time for myself	☐¹	☐²	☐³	☐⁴	☐⁵
140. To have hope for the future	☐¹	☐²	☐³	☐⁴	☐⁵
141. To do something important with my life	☐¹	☐²	☐³	☐⁴	☐⁵

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SECTION V: SOCIAL AND POLITICAL ATTITUDES

Some people in our country have abundant financial resources while others exist in extreme poverty. Listed below are some factors that may contribute to this unequal distribution of goods and benefits. In your view, what is the role of each factor in producing economic and social differences? *(Mark one answer for each)*

	No role	Minor role	Some role	Moderate role	Major role
142. How much effort one makes to succeed	□¹	□²	□³	□⁴	□⁵
143. A person's values and beliefs	□¹	□²	□³	□⁴	□⁵
144. The social system — its economic and political policies	□¹	□²	□³	□⁴	□⁵
145. A person's abilities and skills	□¹	□²	□³	□⁴	□⁵
146. The kind of home and school environment in which a person grows up	□¹	□²	□³	□⁴	□⁵
147. Social inequality — social systems favor some people and treat others unjustly	□¹	□²	□³	□⁴	□⁵
148. A person's inherited traits, capacities	□¹	□²	□³	□⁴	□⁵

For questions 149-188, indicate how much you agree by marking one answer.

	Strongly agree	Moderately agree	Neither agree nor disagree	Moderately disagree	Strongly disagree
149. I think that prayer should be permitted in public schools.	□¹	□²	□³	□⁴	□⁵
150. I think that parents who send their children to private schools should receive a tuition tax credit.	□¹	□²	□³	□⁴	□⁵
151. I think it is wrong for a boy and girl of different races to date each other.	□¹	□²	□³	□⁴	□⁵
152. I would be in favor of an agreement between the United States and the Soviet Union for an immediate, verifiable freeze on the testing, production and deployment of nuclear weapons.	□¹	□²	□³	□⁴	□⁵
153. I think men should have more freedom than women.	□¹	□²	□³	□⁴	□⁵
154. I believe that women should be allowed to be ordained as priests in the Catholic Church.	□¹	□²	□³	□⁴	□⁵

	Strongly agree	Moderately agree	Neither agree nor disagree	Moderately disagree	Strongly disagree
155. I think women should have all the same rights as men.	□¹	□²	□³	□⁴	□⁵
156. I like many of the things the Moral Majority stands for.	□¹	□²	□³	□⁴	□⁵
157. I don't trust people of other races.	□¹	□²	□³	□⁴	□⁵
158. I think it is all right for high school students to try marijuana once or twice.	□¹	□²	□³	□⁴	□⁵
159. I think young people should be able to experiment with sexual intercourse before marriage.	□¹	□²	□³	□⁴	□⁵
160. I believe that teachers who are homosexual should not be allowed to teach in Catholic schools.	□¹	□²	□³	□⁴	□⁵
161. I think the father should make all the important decisions in the family.	□¹	□²	□³	□⁴	□⁵
162. It pleased me that the Catholic Bishops recently addressed in a pastoral letter the questions of nuclear weapons and disarmament.	□¹	□²	□³	□⁴	□⁵
163. I favor a constitutional amendment banning abortion.	□¹	□²	□³	□⁴	□⁵
164. Women can handle pressure just as well as men can when making a decision.	□¹	□²	□³	□⁴	□⁵
165. People by nature are selfish and competitive.	□¹	□²	□³	□⁴	□⁵
166. On the average, Catholic schools promote academic achievement among students better than public schools do.	□¹	□²	□³	□⁴	□⁵
167. Many teachers at my school do not care about religious education.	□¹	□²	□³	□⁴	□⁵
168. I feel uncomfortable socializing with people who are of a different race than I am.	□¹	□²	□³	□⁴	□⁵
169. People by nature are loving and cooperative.	□¹	□²	□³	□⁴	□⁵
170. I think boys should be as encouraged as girls are to be gentle and caring.	□¹	□²	□³	□⁴	□⁵

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	Strongly agree	Moderately agree	Neither agree nor disagree	Moderately disagree	Strongly disagree
171. I think it is all right for high school students to drink alcohol, as long as they do it in moderation.	☐1	☐2	☐3	☐4	☐5
172. High school students today are much too self-centered and hedonistic.	☐1	☐2	☐3	☐4	☐5
173. People are perfectible, given the right social conditions.	☐1	☐2	☐3	☐4	☐5
174. Students in my high school do not understand the meaning of "community."	☐1	☐2	☐3	☐4	☐5
175. Teachers in my high school do not understand the meaning of "community."	☐1	☐2	☐3	☐4	☐5
176. In general, I approve of the changes in the Catholic Church since Vatican II.	☐1	☐2	☐3	☐4	☐5
177. Catholics should be permitted by the Church to practice artificial means of birth control.	☐1	☐2	☐3	☐4	☐5
178. People are not perfectible. There are no social conditions that can fully overcome human evil.	☐1	☐2	☐3	☐4	☐5
179. I would support legislation providing civil rights protection for homosexuals.	☐1	☐2	☐3	☐4	☐5
180. Oppression of racial minorities still exists in our country.	☐1	☐2	☐3	☐4	☐5
181. I am against an Equal Rights Amendment (ERA) which would guarantee equal protection, under law, for women.	☐1	☐2	☐3	☐4	☐5
182. I favor the use of inclusive (i.e., non-sexist) language in worship services and other religious settings.	☐1	☐2	☐3	☐4	☐5
183. I believe that an expansion of America's nuclear weapons arsenal will help inhibit the chance of nuclear war.	☐1	☐2	☐3	☐4	☐5
184. White people have a right to live in segregated neighborhoods if they want to.	☐1	☐2	☐3	☐4	☐5
185. Priests should not take sides on political issues.	☐1	☐2	☐3	☐4	☐5
186. I think our government should do more to help people who are poor and hungry.	☐1	☐2	☐3	☐4	☐5

Each year millions of Americans engage in behaviors — drug addiction, crime, violence against a family member, suicide — which are destructive to themselves or others. In general terms there are two different approaches to solving these kinds of problems.

(A) **Change the values and attitudes** of people who are likely to engage in such behaviors. Theory: if people had more positive moral values and a more loving attitude, they would avoid these destructive behaviors.

(B) **Change the social conditions** (e.g., economic structures, prejudice, unjust laws) which place great stress and hardship on some people. Theory: society is to blame for causing some people to seek escape through drug addiction and suicide or to attack others through crime and violence.

For each of the four goals listed below, indicate which approach you think would lessen that destructive behavior in American society.

	(A) Change values & attitudes	(B) Change social conditions	Both (A) and (B) are necessary	Neither (A) nor (B) will help
187. To lessen crime	☐1	☐2	☐3	☐4
188. To lessen drug addiction	☐1	☐2	☐3	☐4
189. To lessen violence	☐1	☐2	☐3	☐4
190. To lessen suicide	☐1	☐2	☐3	☐4

SECTION VI: RELIGIOUS EDUCATION

To what extent would you say each of the following is characteristic of your high school? *(Mark one answer for each characteristic)*

	To a high degree	To some degree	Very little	Not at all	Does not apply
191. The school demonstrates as much concern for faith development as for academic and social development.	☐1	☐2	☐3	☐4	☐5
192. Teachers tend to leave the task of faith development to those in the religion department.	☐1	☐2	☐3	☐4	☐5
193. Staff at this school pray together as a group and discuss their spiritual concerns with one another.	☐1	☐2	☐3	☐4	☐5
194. In selecting new teachers, major emphasis is placed on evidence of candidates' commitment to faith or to the value system of the church.	☐1	☐2	☐3	☐4	☐5
195. In the classroom, most teachers seek to witness to the Christian faith.	☐1	☐2	☐3	☐4	☐5
196. Teachers tend to be apathetic about promoting faith development in students.	☐1	☐2	☐3	☐4	☐5
197. Staff and students experience a deep sense of community.	☐1	☐2	☐3	☐4	☐5
198. The administration conveys to staff, parents, and students, by means of actions taken and decisions made, that education is a type of ministry.	☐1	☐2	☐3	☐4	☐5

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199. Does your school provide, on at least a yearly basis, in-service training for all faculty on their role in the school's overall religious mission? ☐¹ Yes ☐² No

200. Does your school provide retreat or religious opportunities for all high school teachers to pray and worship together? ☐¹ Yes ☐² No

201. If one of your high school teachers publicly announced that he or she was an atheist, is it likely that this teacher's contract would be terminated? ☐¹ Yes ☐² No

For each of the following nine statements, indicate how much you agree or disagree.

	Strongly agree	Moderately agree	Neither agree nor disagree	Moderately disagree	Strongly disagree
202. The Catholic Church's social teachings on such topics as human rights, energy, food, arms control, and peace inform how I teach.	☐¹	☐²	☐³	☐⁴	☐⁵
203. I wish my school provided more in-service training opportunities on religious and value education.	☐¹	☐²	☐³	☐⁴	☐⁵
204. My academic training did not adequately prepare me to teach in a Catholic high school.	☐¹	☐²	☐³	☐⁴	☐⁵
205. I feel an obligation to promote the religious faith of my students.	☐¹	☐²	☐³	☐⁴	☐⁵
206. My school has very clear expectations of the teacher's role in religious and value education.	☐¹	☐²	☐³	☐⁴	☐⁵
207. I think that non-Catholic teachers in my school should be as responsible for religious and value education as Catholic teachers.	☐¹	☐²	☐³	☐⁴	☐⁵
208. I have tried to incorporate ideas from the 1983 Catholic Bishops' statement on arms control and nuclear war into my teaching.	☐¹	☐²	☐³	☐⁴	☐⁵
209. I am very knowledgeable about the Catholic Church and its teachings.	☐¹	☐²	☐³	☐⁴	☐⁵
210. I am not sure what my role is in the religious development of students.	☐¹	☐²	☐³	☐⁴	☐⁵

How much emphasis do you think a Catholic high school **should** place on developing each of the following characteristics in its students?

	Major emphasis	Moderate emphasis	Minor emphasis	No emphasis
211. Acceptance of Catholic teachings on moral values	☐¹	☐²	☐³	☐⁴
212. A vibrant, mature religious faith	☐¹	☐²	☐³	☐⁴
213. Aesthetic appreciation	☐¹	☐²	☐³	☐⁴
214. Understanding and commitment to world peace	☐¹	☐²	☐³	☐⁴
215. A personal commitment to Jesus	☐¹	☐²	☐³	☐⁴
216. Knowledge of Catholic doctrine	☐¹	☐²	☐³	☐⁴
217. A clear understanding of the Bible	☐¹	☐²	☐³	☐⁴
218. Critical thinking skills	☐¹	☐²	☐³	☐⁴
219. Understanding and commitment to justice	☐¹	☐²	☐³	☐⁴
220. Tolerance	☐¹	☐²	☐³	☐⁴
221. Compassion	☐¹	☐²	☐³	☐⁴
222. Intellectual curiosity	☐¹	☐²	☐³	☐⁴
223. Mastery of reading, writing, and mathematics skills	☐¹	☐²	☐³	☐⁴
224. A healthy self-concept	☐¹	☐²	☐³	☐⁴
225. An understanding of history	☐¹	☐²	☐³	☐⁴
226. An understanding of global interdependence	☐¹	☐²	☐³	☐⁴
227. An understanding of the structural roots of injustice	☐¹	☐²	☐³	☐⁴

How often do you do each of the following?

	Very frequently	Frequently	Occasionally	Rarely	Never
228. Pray with my students at the start of a class session	☐¹	☐²	☐³	☐⁴	☐⁵
229. Attend school-wide liturgies and/or common prayer services	☐¹	☐²	☐³	☐⁴	☐⁵
230. Talk in the classroom about my religious faith	☐¹	☐²	☐³	☐⁴	☐⁵
231. Integrate religious and value concepts into the subject matter I teach	☐¹	☐²	☐³	☐⁴	☐⁵
232. Talk to individual students about matters of faith or values	☐¹	☐²	☐³	☐⁴	☐⁵
233. Actively seek to model a Christian lifestyle	☐¹	☐²	☐³	☐⁴	☐⁵

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Below is a list of 13 goals that apply to teaching in a Catholic high school. For each statement, mark one of the boxes on the LEFT to indicate how important this goal is to you. Then, on the RIGHT, indicate how well you are achieving this goal.

In your role as a teacher, how important is this goal to you?						With what success are you achieving this goal as a teacher?				
Extremely important	Very important	Important	Somewhat important	Unimportant	GOALS	Excellent	Very Good	Good	Fair	Poor
☐¹	☐²	☐³	☐⁴	☐⁵	234. Help students see the relevance of a Christian value system in their daily lives	☐¹	☐²	☐³	☐⁴	☐⁵
☐¹	☐²	☐³	☐⁴	☐⁵	235. Support the religious mission of my school	☐¹	☐²	☐³	☐⁴	☐⁵
☐¹	☐²	☐³	☐⁴	☐⁵	236. Help promote a sense of community within my school	☐¹	☐²	☐³	☐⁴	☐⁵
☐¹	☐²	☐³	☐⁴	☐⁵	237. Tell students about my own religious faith	☐¹	☐²	☐³	☐⁴	☐⁵
☐¹	☐²	☐³	☐⁴	☐⁵	238. Promote faith development in my students	☐¹	☐²	☐³	☐⁴	☐⁵
☐¹	☐²	☐³	☐⁴	☐⁵	239. Challenge students to make a faith commitment	☐¹	☐²	☐³	☐⁴	☐⁵
☐¹	☐²	☐³	☐⁴	☐⁵	240. Help students develop compassion for other people	☐¹	☐²	☐³	☐⁴	☐⁵
☐¹	☐²	☐³	☐⁴	☐⁵	241. Help students develop a commitment to promoting social justice	☐¹	☐²	☐³	☐⁴	☐⁵
☐¹	☐²	☐³	☐⁴	☐⁵	242. Help students develop moral beliefs consistent with the Catholic Church's teachings	☐¹	☐²	☐³	☐⁴	☐⁵
☐¹	☐²	☐³	☐⁴	☐⁵	243. Help students experience and affirm God's love	☐¹	☐²	☐³	☐⁴	☐⁵
☐¹	☐²	☐³	☐⁴	☐⁵	244. Help students understand Catholic Church doctrine and teaching	☐¹	☐²	☐³	☐⁴	☐⁵
☐¹	☐²	☐³	☐⁴	☐⁵	245. Encourage students to participate in the Sacraments, liturgy, and common prayer	☐¹	☐²	☐³	☐⁴	☐⁵
☐¹	☐²	☐³	☐⁴	☐⁵	246. Encourage students to participate in service projects	☐¹	☐²	☐³	☐⁴	☐⁵

Listed below are a number of resources or activities which might be useful in helping teachers strengthen their contribution to students' religious and value development. For each of the following, choose one response to indicate your level of interest.

	Strong interest	Moderate interest	A little interest	No interest
247. Seminars on effective methods for religious and value education	☐¹	☐²	☐³	☐⁴
248. Resources which clarify Catholic doctrine	☐¹	☐²	☐³	☐⁴
249. Resources which clarify Catholic social teachings	☐¹	☐²	☐³	☐⁴
250. Workshops which help to explain how religious and value concepts can be effectively integrated into your subject area	☐¹	☐²	☐³	☐⁴
251. Seminars or other mechanisms which help clarify your school's expectations of teachers' responsibilities for religious education	☐¹	☐²	☐³	☐⁴
252. Resources which help clarify and explain the process of faith development during adolescence	☐¹	☐²	☐³	☐⁴
253. Resources which help clarify and explain the process of value development during adolescence	☐¹	☐²	☐³	☐⁴
254. Opportunities for individual reading and study in religious and value education	☐¹	☐²	☐³	☐⁴
255. Continuing education opportunities in theology or religious studies	☐¹	☐²	☐³	☐⁴
256. Continuing education opportunities in psychology	☐¹	☐²	☐³	☐⁴
257. Workshops that help me with my own faith development	☐¹	☐²	☐³	☐⁴

258. What other resources or activities would you find helpful?

_____

_____

_____

_____

259. Listed below are seven different methods which could be used to help teachers learn new approaches to religious and value education. Which of these would you personally find the most helpful for gaining new information and perspective? Rank order these seven, placing a 1 next to the method you would find most helpful, a 2 next to the second most useful, and so on until you have ranked all seven.

_____ A. View audio-visual presentations on religious and value education
_____ B. Attend lectures or talks by a national expert on religious and value education
_____ C. Attend workshops led by effective religious educators
_____ D. Attend structured group discussions on religious and value education, offered for teachers from your school only
_____ E. Attend structured group discussions on religious and value education, offered for teachers from several schools
_____ F. Read short articles on advances in religious and value education
_____ G. Read a 100-page monograph on advances in religious and value education

260. Have you read the pastoral, **To Teach As Jesus Did?** ☐¹ Yes ☐² No

THANK YOU FOR PARTICIPATING IN THIS SURVEY.

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Scales and Reliabilities

Survey item numbers for major scales used in this study and their reliabilities (coefficient alpha) are as follows:

SCALE	ITEMS (R = REVERSED SCORING)	ALPHA
Agentic religion	48R, 60R, 68R, 77R, 80R	.68
Communal religion	42R, 65R, 69R, 75R, 78R, 82R	.62
Vertical religion	88, 90, 91, 92, 94	.92
Horizontal religion	87R, 89, 93, 96, 97	.89
Restricting religion	81R, 84R, 95	.62
Liberating religion	41R, 49R, 61R, 71R, 72R, 79R	.70
Comforting religion	73R, 74R, 76R, 85R	.89
Challenging religion	83R, 86	.70
Christian doctrinal orthodoxy	36R, 37R, 45, 52R, 53R, 63R	.82
Abstract religion	54R, 66R	.64
Commitment to church	57R, 100R, 22R	.75
Catholic doctrinal orthodoxy	38, 40R, 43R, 44R, 50R, 51R, 62R, 70	.71
Importance of religion	28R, 134, 122	.89
Orthodoxy: Catholic moral teachings	111, 112, 113, 114, 115, 116, 117, 118, 119	.89
Value emphasis: justice	123, 129, 132, 136	.84
Commitment to religious education	202R, 203R, 205R, 228R, 229R, 230R, 231R, 232R, 233R	.85
Desire for improving religious formation skills	247R, 248R, 249R, 250R, 251R, 252R, 253R, 254R, 255R	.91
Sexism	153R, 155, 161R, 164, 181R	.63
Racism	151R, 157R, 168R, 180, 184R	.54

Teachers' Suggestions for Resources and Activities

The survey asked teachers to describe other resources or activities that they would find helpful in strengthening their contribution to religious and value formation. Listed below are some of their suggestions, grouped under the five themes of message, community, service, professional development, and personal development.

Message

"A summer workshop for the entire faculty and administration on how to become effective teachers in transmitting the values of the Gospel and our own school philosophy."

"New teachers should take *at least* one course in Catholic school philosophy before receiving tenure."

"The school should provide students with handouts clearly showing things that are considered doctrine and things that are considered policy."

"I would find it helpful if we could clarify Catholics' understanding of religion, dogma, and morals, especially the roles of the hierarchy (Pope, bishops, priests), religious, lay."

"I recommend discussion opportunities within our school to acquaint all teachers with our theology program—its aims, content, and effectiveness."

"I don't think that the proper attention is given to *the Bible* in Catholic schools. Many students leave the school ignorant of Scripture after having been in a Catholic school for 12 years."

"Schoolwide activities, e.g., assemblies, films, which help to develop Christian morals and attitudes."

"Visiting other religious groups and sharing beliefs because God sees us as one, not as Catholics, Methodists, etc."

"Seminars which emphasize that we teach Christian values by example more strongly than by word."

"In-service for *all* faculty (yearly) on their role in the school's overall religious mission."

"Workshops discussing the moral implications of artificial insemination, test tube babies, genetic planning, and other issues raised by new technologies."

"Discussion groups or workshops provided by our own Religion Department."

"Administration goal setting on mission vision of school."

"Clearcut *support* for the Catholic education system by the hierarchy."

"Bringing in speakers who are examples of faith to address the students. Sponsoring concerts by contemporary Christian bands to entertain and to challenge students' faith. Stressing that only teachers with faith can spread the faith. Hiring teachers with Christian beliefs and paying them a decent salary."

Community

"Opportunities for the faculty to express themselves on school 'happenings,' have input into decision-making and school policies—in general, to be heard, respected, and listened to."

"More activities for faculty members, to bring us closer together and create a greater spirit of unity and tranquility among ourselves; that, in turn, would show . . . how God works through us and the good he can do."

"Opportunities for developing a sense of ministry as a community of religious and lay teachers together as *one*."

"Faculty retreats for studying results of this survey."

"A seminar about why it is that the institutional Church preaches so much about concern for others while denying its own teachers a living wage."

"Introducing principles of androgyny into our strict pedagogical system."

"Group meetings of students who share similar problems in their families."

"More teacher group activities; we need a chance to interact with one another!"

"A chance to give more than mere lip service to the idea of community."

"Retreats or enrichment activities for the faculty as a whole to promote a sense of community."

"More retreats (open to students and teachers as participants), both on an individual school level and on the diocesan level, to provide a setting and means for more meaningful sharing with other members of our school community and members from other Catholic schools. Hopefully, the importance of God and Christian values will be a common bond participants will share, as well as bringing the diocese closer together."

"I feel group encounters with the students and a teacher are essential to promote the fellowship of a Catholic school."

Service

"I would like to see greater importance given to student activities which serve needs of the community (handicapped, etc.) than to activities which are self-serving. Workshops might stimulate awareness."

"More active participation in working with the underprivileged; more attention should be paid to social injustice and racial prejudice in our *own* areas and neighborhoods."

"Resources and materials that would help in the administration of foreign mission activities."

"Faculty/student service projects for the underprivileged."

"Social justice programs where faculty as well as students get involved together with projects that help the poor and handicapped."

"More faculty in-service workshops, particularly in the areas of social justice/peace and social/familial/psychological problems; . . . encourage greater local commitment from the principal on faith and justice issues."

"Seminars, resources, or workshops that help all of us, students, faculty, and administration, to understand the roots of injustice better and the commitment to justice and peace, for if you want peace, there has to be justice."

Professional Development

"A workshop on creativity , focusing on freeing the mind and spirit."

"Practical workshops that would improve teaching methods in the subject areas and enhance the overall effectiveness of the school."

"Workshops that engender new ideas for teaching in my discipline; discussion of successful and unsuccessful techniques."

"Newsletters, information sheets, networking among teachers of a given subject area."

"The opportunity to observe, in the classroom, good peer teacher models."

"Help in understanding today's youth."

"Workshops or speakers on students' behavior, particularly from inner city areas, and help in adapting our teaching methods to be more effective with this group."

"Opportunities to talk about salaries and concerns about professional development. If Catholic schools hope to retain the best, they have to offer higher salaries."

"Seminars on motivation (and on counseling) of both teacher and student."

"Inter-departmental (e.g., Religion and English) cooperation and discussion."

"Information about programs that 'work'—how they were put into effect."

"More in-service days for each department and funding for teachers to attend seminars in their field."

"Sabbaticals (at least one semester) where teachers can return to graduate school and update the knowledge and skills in their major fields."

"More interaction with teachers *in my field* from other schools."

"Seminars on understanding our students' development."

Personal Development

"Formation of small groups desirous of learning more about the importance of the Bible to effectively study, pray, reflect on Bible material."

"Time for personal reflection: Do I belong here, teaching in a Catholic school, or do I have a moral responsibility to leave for a non-sectarian institution?"

"Sessions on burnout."

"Feminist theology courses."

"More opportunities for confession (used to be once a month). Priests don't seem accessible anymore."

"Seminars/opportunities for individual reading. Continuing educational opportunities in theology or religious studies."

"Communication workshop."

"Opportunities for shared prayer—by/for teachers."

"I would like to study about the history of religion or the development of religion."